

THE CHRISTIAN CENTURY

November woods are bare and still,
November days are clear and bright,
Each noon burns up the morning's chill,
The morning's snow is gone by night.
Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things "lie down and sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads.
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep
When all wild things "lie down to sleep."

—Helen Hunt Jackson

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
338 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions—

Are payable in advance and begin at any time
Terms, \$1.50 a year. Foreign subscriptions
\$1.00 extra.

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Articles on subjects which are of vital interest
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are solicited and should reach us not later than
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"NOTHING SUCCEEDS LIKE SUCCESS."

During the past two months hundreds
of new names have been added weekly
to our lists. Our special offer to church
societies and individuals brought great
results and we have decided to continue
the offer until November 10, as announced
last week.

If you have not sent in your list do so
at once.

Or, if you failed to get as many as you
expected this extension of time will give
you a chance to secure the rest. Go do
it!

Do you appreciate what happens to a
church where the Christian Century is
widely read? More righteous living,
more liberal giving, more concern for
the welfare of others. Are not these
results worth working for?

Do you know that if you will get up
a club of five or more new subscribers,
we will allow you to take them at the
special rate of \$1.00 for the first year
and will allow you to retain 50 per cent
of the amount for your services or as a
gift to your local church society?

The above offer holds good until No-
vember 10. If you want to do some
good Christian work and at the same
time raise money for yourself or for
some church work, this is the time to act.

Does the Christian Century bring help
and inspiration to you? It will do as
much for others. Why not pass it along?

Are you in arrears on your Christian
Century subscription? Yes? Then send
us three new annual subscriptions, and
three dollars, and we will advance your
own subscription one year.

By the way! In speaking of the Chris-
tian Century to prospective subscribers
don't fail to point out that no advertise-
ment is printed in this paper at any price

except it comes from a man or firm of
known integrity. We print no specula-
tive, patent medicine or other objection-
able advertisements and believe we
are entitled to additional consideration
from our subscribers on that account.

Samples from Our Daily Mail.

The Century is getting better all the
time.—J. J. Ford.

Will accept your offer and try and get
up a club for your most excellent paper.
—B. S. Farrell.

I like the Christian Century. It is a
welcome guest every week. I greatly en-
joy its bright and forceful articles.—H.
A. Bentson.

I am well pleased with the Christian
Century. I like its spirit and believe it
improves with each issue.—E. H. Hart.

I'm very devoted to the Christian Cen-
tury and feel I couldn't do without it in
my home.—Mrs. P. R. Johnson.

I enjoy the Century and wish you suc-
cess.—P. H. Duncan.

I want the Century to know that I am
a friend. I have watched its growth with
profound interest. It is such a relief to
open the pages of the Century week
after week and not be confronted by a
lot of ghastly "patent" medicine cuts,
vulgarity and lies.—David H. Shields.

NAMED FUND FOR CHURCH EXTENSION.

At the close of the splendid address of
Chas. S. Medbury on Church Extension
at our National Convention at Buffalo,
Brother Muckley announced that George
F. Rand, of Buffalo, had just given a
named fund of \$5,000 to church exten-
sion. This made the twenty-third named
fund. One of the centennial aims of
church extension is to get fifty named
funds by 1909. This announcement cre-
ated great applause. The Buffalo people
shared in it very liberally because Brother
Rand is a Buffalo man, and a most suc-
cessful banker. Brother Rand is the
champion of the new church in North
Tonawanda, N. Y., of which Brother
Bower is pastor. This church is among
the poor people of North Tonawanda.
The building was erected and the work is
kept going largely by the liberality of
Brother Rand. He is superintendent of
the Sunday School, and so interested is
he in the success of that school that he
would not leave it on the Sunday after-
noon of the great Communion Service
at the National Convention to have the
pleasure of sitting down at this service
with his brethren.

Brother Rand gave this \$5,000 to
church extension because he has studied
carefully the good work of church exten-
sion for some years past.

Other keen sighted business men
should follow Brother Rand's example,
and create named funds. He stated to
Brother Muckley that he had no right to
make money and not give a large part of
it to the Lord. It is no wonder God is
blessing him when he works and prays
that way.

Following is the letter, characteristic
of the man:

Buffalo, N. Y., Oct. 18, 1906.

Dear Brother Muckley:—As suggested
by you, I have given the matter of my

becoming a subscriber to the named loan
fund of the Church Extension Society,
consideration.

Indeed, I have thought about the mat-
ter for some time past and have come to
the conclusion that this branch of our
work is one of the most important and
far reaching in its influence and effects
of all our charitable enterprises.

I have, therefore, decided to obligate
myself for one of these funds amounting
to \$5,000, and will make payment in ac-
cordance with your terms, viz: \$500.00
per year for ten years, reserving, how-
ever, the privilege of paying all sooner,
should I so desire.

I assure you I not only esteem it a
privilege but a pleasure to be thus iden-
tified with this most noble enterprise, to
which I have been a subscriber as you
know for many years.

With respect, I beg to remain,
Very truly yours,
(Signed) GEORGE F. RAND,
President Columbia National Bank of
Buffalo, New York.

CHURCH FEDERATION.

By E. B. Sanford, D. D.

A year has nearly passed away since
the great Inter-Church Conference held
its session in New York city. From that
mount of spiritual vision where five hun-
dred delegates, representing the churches
of our country holding to historical
and evangelical Christianity came to-
gether, a might impulse has gone forth
unifying spiritual forces in their work of
advancing the Kingdom of God. Until
the first meeting of the first "Federal
Council of the Churches of Christ in
America" in 1908, large responsibility
was placed in the hands of the Execu-
tive Committee on which each of the
thirty Christian bodies, by whose action
the plan of federation was adopted, is
represented. For that committee we
make brief report.

The published volume containing the
proceedings and addresses made at the
Conference is worthy of this assembly
of which a great leader in the ranks of
the laity has said: "I regard the result
achieved by the Inter-Church Conference
on Federation to be the greatest and
most significant accomplished by any re-
ligious gathering ever held in North
America." This book of nearly 700 pages
contains the garnered thought of leaders
in all the churches. The edition now on
hand is limited, but while it lasts a copy
will be sent to every one that helps the
work of the Executive Committee by the
payment of an annual membership sub-
scription of three dollars. Get this book
and aid with your name and subscription
sent to the office of the committee, 81
Bible House, New York, Alfred R. Kim-
ball, Treasurer.

"God has made you after his own plan
and he places you just where he wishes
you to work with him to bring about the
highest results for yourself. He has
given you every opportunity. Make
yourself what you will—remember it lies
with you. God can make no mistakes!"
—Alice Freeman Palmer.

Remember now and alway that life is
no idle dream, but a solemn reality,
based upon eternity, and encompassed
by eternity. Find out your task; stand
to it; the night cometh when no man
can work.—Thomas Carlyle.

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No. 44.

King Haakon's speech opening the Norwegian parliament will be the subject of a debate. An interesting session was expected on Monday. Premier Michelsen's speech in the storting Saturday was a direct challenge to the radical members of the left wing, the Castberg-Konow faction. He said the cabinet was unable to collaborate with this group, but asked the co-operation of all the moderate elements. The speech, which was approved by all the cabinet members, have greatly angered the radical wing and is now being discussed by the organization of the left, which comprises seventy-six members of all factions of the party.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

"EMPHASIS UPON BAPTISM."

The article of Professor I. B. Grubbs in another column will be read with interest by all who know him. It reveals, as do all his speech and writings, the carefulness with which he approaches a Biblical theme, and the fine spirit of reverence and candor in which he handles it. Brother Grubbs does not accept certain statements which have appeared in the *Christian Century*, but he prefers to state his thesis in positive form, rather than as a criticism on the words of another. This plan we believe to have marked advantages.

With the purpose of the article we have the fullest sympathy. The writer protests strongly against the reduction of baptism to a mere legal rite. He asserts rightfully that it was always intended to have a spiritual significance, and is meaningless without it. We believe that sufficient emphasis has not been placed upon this fact, and that as a consequence the spiritual aspects of baptism have often been ignored or minimized.

To most Christians, however, baptism is accepted as an obligation without any particular concern as to its theological significance. Very largely the old controversy as to whether baptism is for the remission of sins as a procuring ordinance or is a completion of confession and surrender has lost point and interest in our day. It is clear that when a host of learned, consecrated and God-fearing men, all zealous for the truth, can be ranged on each side of this ancient debate, the facts are not exclusively with either. It is natural for the Disciples who have gone over the subject with awareness to believe that they have the better of the argument. But even they have largely lost faith in the value of controversial contention upon the subject. Neither they nor any other Christian people are in any danger of abandoning baptism as the act in which the commitment of life to God is most definitely expressed.

But at this point emerges a far more important consideration. Bro. Grubbs contends that baptism should be lifted to the plane of spiritual obedience, and removed from the danger of being regarded as having a legalistic significance. Yet he proceeds at once to the familiar contention that baptism is a divinely appointed condition of forgiveness, which can mean nothing less than that citizenship in the kingdom of God is dependent upon it. He hastens to add that this condition is "subject to the divine control under the direction of infinite wisdom," and that "God can extend his pardoning mercy beyond this divine arrangement." But this is only a confession that the construction thus put upon the place of baptism in the Christian system will not bear the test of facts, and that a way of escape must be found.

The difficulty is that the assignment of baptism to a place co-ordinate with faith and repentance is unscriptural and contrary to the very spirit and teachings of the Lord. In spite of Bro. Grubbs' distinction between ethical and ritualistic legalism, which is but speculative at best, it commits the Gospel to a new form of legalism at the very moment when Christ was bringing men not the law of a fleshly commandment, but of an endless life.

The adoption of baptism as the distinctive act of commitment in the preaching of John and Jesus, its beautiful symbolism as representing the cleansing of the life from sin, the death, burial and resurrection of the Lord, and the fellowship of the soul with him in putting off the old life and entrance upon the new, the example of Jesus, the universal practice of the apostolic church, the words of Jesus to the Apostles as he sent them forth, the exhortation of Peter at Pentecost and of Ananias to Paul, have made baptism inexpressibly precious to the church in all ages as the open declaration of its purpose to follow the Lord, the act in which the inner surrender and commitment of life to the Divine Master come to their fullest expression.

This impressive and gracious position accorded to this act ought never to be clouded or imperiled by any construction of its significance which makes the Gospel a later set of laws for conduct rather than a transforming power in life. The assurance of pardon can never lie in an outward act, but in a will and character bearing the fruits of the spirit. The argument to the contrary is sincere but unconvincing.

Christian baptism is in no danger of neglect or dispraise unless its defenders fall into the unhappy mistake of erecting it into a new legalism by making it of equal value with faith, penitence, the Christlike spirit and the pure heart. Nothing tends more to obscure its real beauty and significance than the undue emphasis which at times it has received. It has its true function and value, and can only suffer as it is either ignored or pushed disproportionately into the foreground.

H. L. W.

THINGS THAT ACCOMPANY SALVATION.

Salvation is one thing and the things that accompany it constitute another and a different thing, though the connection between them is both essential and vital. What are the characteristic effects and phenomena of salvation by which we can detect its presence or judge of its absence? We will not here raise the question as to whether salvation is instantaneous or progressive, a miracle or a moral process, partial or complete in this life. Whenever or wherever accomplished it is deliverance from sin as master and the enthronement of Christ as Lord. There are certain elements and qualities that enter in and belong to a man's life when he experiences salvation, just as swallows belong to a summer and a wagon train to an army. What are they? There are certain things that accompany life as its necessary concomitants, consciousness, breathing, locomotion, for example. These things are not life, but they are the invariable accompaniments of life. They are manifestation of vital force, and when you see them there you know that life is present. In a similar way there are conditions and manifestations that accompany salvation, and when you see these you may know that salvation is an actual possession.

1. The first and most fundamental accompaniment of salvation are the fruits of the Holy Spirit produced and nourish-

ed by the Spirit himself. In describing the saved condition, the writer of the Hebrews uses this phrase as one of his specifications, "And were made partakers of the Holy Spirit." The first thing on Pentecost was cleansing. The second was remission of sins, and the third was the gift of the Holy Spirit; and this was the first accompanying manifestation of salvation. A saved man needs to have his purity maintained, his inward cleanness preserved, and this is the work of the Holy Spirit. A man who enters into a state of salvation needs to pray and it is in the Holy Spirit that he prays. He must cry Abba Father, and it is only by the sending of the Holy Spirit into his heart that he can do this. He needs every day and every hour to acknowledge Jesus Christ as Lord, and no man can call Jesus Lord but by the Holy Spirit. The saved man needs an inward witness to consciousness of his sonship and standing before God, and it is the Holy Spirit who bears witness with our spirits that we are the children of God. He needs power for service, witnessing, convicting and persuading power; power to be instrumental in the hands of God in saving and sanctifying others, and this regnancy of spiritual influence comes through the fullness of the Spirit's anointing.

2. The second concomitant of salvation is a keen relish for the Word of God. The saved man has a spiritual tongue. His palate is sensitive and keenly appreciative of the food that God has provided for its sustenance and delectation. "How sweet are thy words unto my taste; yea sweeter than honey to my mouth." (Ps. 119:103.) This language cannot be applied to a man who has not enjoyed salvation as a personal experience. He has no relish for the truth of God, sees no beauty in it, derives no comfort from it. He would rather stay at home and read a novel or the Sunday issue of a political daily. He reveals the nature of his stomach in the kind of food he relishes. The true believer has a genuine delight in the study and contemplation of the Word of God; he loves his Bible, he rejoices in the truth, he sees an exquisite beauty and realizes an uplifting inspiration in the things that God has revealed by his Spirit. Salvation gives to a man the susceptibility of spiritual hunger and the Word of God satisfies it. A man who sees nothing in the word, and gets nothing out of it; who yawns and snaps his watch in a spiritual service, or who sits in a church and hears nothing that is being said, is not a saved man. On the contrary, he is in a lost condition, whether he does or does not hold membership in a church; for a keen relish and a good appetite for the Word of God, and an eager appreciation of spiritual services, is an invariable accompaniment of salvation.

3. Another thing that accompanies salvation is righteousness. The ethic of redemption is godly living. Of course if salvation means the emancipation from sin and a sinful life, this emancipated condition must be maintained in our daily walk and conversation. For a man to be delivered from sin and yet live in sin is the absurdest of moral contradictions. Salvation necessarily implies righteousness in the life. A saved man is of necessity a moral man. If he is

immoral he is unsaved. A salvation that does not save is like education that does not educate, a prohibition that does not prohibit—it is worthless. A true salvation is followed by righteousness and a moral life as inseparably as a man is followed by his shadow. A saved man is not frivolous, he is not unspiritual, he is not immoral, he is not unrighteous, he is not profane, he is not dishonest, he is not untruthful, he is not deceitful, selfish or cruel, but in the very nature of things the opposite of all these. The only obstacle in the way of a godly life is sin, and salvation—if it is salvation—saves a man from sin, its habits and its practices.

4. There is at least one other thing that accompanies the salvation of the

soul—an earnest desire to save the souls of others. If this great blessing has entered into our lives we are anxious it shall enter into the lives of others. The less religion we have the less inclined we are to impart it to others, for we have a kind of lingering inner consciousness that what has been of no value to us will not be of much value to other people. If, however, we are brought to realize that God has done great things for us, whereof we are glad; that he has planted our feet on the abiding rock, that he has put a new joy in our hearts and a new song in our mouths, we will be anxious to pass the blessing on. Missionary zeal, evangelistic enthusiasm, the passion for souls is the sign of a rising, as its absence is the token of a

falling church. When Christ saved the people in Jerusalem and the devil scattered the church to the four winds the disciples went everywhere preaching the word. Saved to serve, and serving to save was the inspiration of this lay evangelism of the first Christian church. The Lord had saved them and they were enthusiastic and zealous in saving others. When Andrew found the Savior he went and told his brother Simon. He had found a good thing and wanted his brother to share it with him. That has been the feeling of saved men from that day to this. If this otherism does not accompany salvation, it is not the salvation of Jesus Christ revealed in the New Testament.

J. J. H.

Why Are We Religious?

Oscar T Morgan

My first argument is based upon the fact that man is naturally religious. Man turns toward God as the flower turns to the sunlight. Religion is as natural and instinctive with man as eating or breathing. If you could take your stand somewhere outside this world where you could observe the doings of men you would witness some strange phenomena. About every seventh day you would see the wheels of commerce and manufacture stopped, the stores and shops closed, the churches and temples opened, and men leaving their forges and benches, their offices and counters, and women their homes and firesides, gather in great congregations to worship a Being whom the human eye cannot see nor the physical hands handle. What does this mean? These facts demand some explanation. This is not a recent craze or fad of society, as men in all ages have been doing the same things. Nor is it confined to any particular nation nor type of religion. Humanity is incurably religious. You ask me why religion, if true, has not more influence, but I ask you in turn, why if it is not true and does not meet any real need of human life, it has so much influence as it has, or indeed any following at all? It is easier to account for its neglect, being true, than for its existence, being false. These phenomena, so universal, so influential, so enduring, can be explained only on the ground of the satisfaction of human needs equally universal, insistent and enduring. These cannot be the product of the vain vaporings of man's mind and the empty longings of his heart. They argue that man is naturally religious, and that religion is, therefore, not merely a convenience, or a luxury, but an absolute necessity of his being. You cannot conceive of the ear being what it is without sound, or the eye without light. Just as the ear argues that there is sound and the eye that there is light, so does man's religious nature argue that the object of religion is a reality. The testimony of these multitudes who go forth to worship is that their religion is a reality and that their prayers return to them large dividends in the way of satisfaction and strength for their daily tasks; that their way of life is not only a good way, but that it is the only way to live.

"Secondly, man's convictions are trustworthy. The declaration of Abraham Lincoln that 'You can fool all of the people a part of the time and a part of the people all of the time, but you cannot fool all of the people all of the time,' is

not only good politics, but it is equally good philosophy. The convictions of mankind in general are absolutely reliable. And man's aspirations are as trustworthy as his intellect. What all men wish might be true is true. Don't be afraid to trust your aspirations. Modern psychology does not give the place of primacy to the intellect, but to the will. That means that the emotional side of life is as important as the intellectual, that we follow our desires more often than our logic. And who of us does not know that this is true? We believe not what our intellects tell us to believe, but what we want to believe. And there is nothing discreditable in that fact. It does not make us false either to knowledge or to religion. Our aspirations are as safe a guide as our intellects. If this were not the case, then only the wise of the earth could live true lives. In past ages when theories concerning the universe and man and God were false, all life would have been false. It is more necessary to live right in order to think right than it is to think right in order to live right. True thought cannot come out of an untrue life. Nor can true living come from false thinking. A lie never yet built a house, ran an engine or caused a tree to grow. Much less can a lie build a church, inspire a life or cause a character to grow. Satan is not playing into the hands of God and lending him power to build up the lives of his followers. What does God's word must come from God. And no one, not even the most skeptical, can deny that religion is doing a good work in the world. Its good fruits prove that it is a reality and not a delusion; that it is true and not false. Convictions of duty are the safest guide in the world. There is no virtue in doing that which one is compelled to do, but only in compelling one's self to do that which he ought. If knowledge were perfect, then all virtue would be impossible, as all actions would then be the result of necessity, since one cannot go contrary to knowledge. If God should demonstrate himself to our intellects, then he would no longer be the infinite God and worthy of our worship, but only a finite object that could be compassed by the mind.

"There is virtue in worshiping God, not because we can demonstrate him, but because we cannot. Faith is admirable because it isn't knowledge. The worth of Christian service comes from willingness to walk amid the darkness

of this world guided only by the light of the spirit and impelled only by the conviction of duty. The glory of the Christian is not that he can see into the unseen and knows the unknowable, but that he is willing to take his faith for granted and to live and die for those things that his heart tells him are true. And he believes they are true because he knows they ought to be true. His great word for himself is not I know, but I ought. So his great word for the world about him is not 'It is,' but 'It ought to be,' and that which ought to be true is eternally true; for duty in the universe as in man is the great imperative. Nature always acts with perfect truth and does not mock man with vain hopes of that which can never find fulfillment."

Santa Clara, Calif.

HELP US FORGET.

Bishop Warren.

O God, most merciful and kind,
The principles that are behind,
Mere tunings, not thy keynotes set
For making manhood's perfect paens yet.
Help us forget, help us forget.

The sins of youth, the unclean word,
The things that sudden anger stirred,
The jest unseemly, all the debt,
And sin that thou hast promised to forget,
Help us forget, help us forget.

The words of slanderous men, the taunt
That clings and stings as demons haunt
The soul, and into fury fret
Things we forgave ere we could pardon get,
Help us forget, help us forget.

The good we've done, the kind words said,
The men we've helped, the causes plead
When none beside their souls have set
To help—lest we vain, proud and boastful get,
Help us forget, help us forget.

—New York Observer.

"Jesus does not call all his disciples to enter the garden of suffering. Some, and very dear ones—the Peters and Johns and James of the church—he does call to fellowship with him in suffering; but into whatever depths of sorrow they may be brought, it stands written forever true, 'Jesus went a little farther and prayed.' O suffering child of God, take this sweet comfort—you can't get beyond Jesus and his prayers."—Sunday School Times.

Great Epics of India

The Story of the Mahabharata III.

By Adelaide Gail Frost

A sage one time told the Pandavas the story of a deluge. Manu, another sage, once stood on one foot for a thousand years, and while in this attitude a little fish begged him to take it from a stream where big fishes sought to devour it. The kind sage did so, but the fish grew so fast Manu had to carry it to the ocean! As he parted with the aquatic monster, it told him that "the dissolution of this mobile and immobile world was at hand and to build a massive ark furnished with a long rope. In this huge boat were to be placed all seeds. When there was a tempest on the great deep the fish appeared with horns and Manu was advised to tie his ark by the rope to the horns of his piscatory friend. For many years the fish towed the vessel till finally it was landed on the highest peak of the Himalayas. Then the fish revealed itself as Brahma! Then Manu was told to recreate the earth. This is the Hindu story of the flood in short. This sage also told the Pandavas the story of the Ramayana, as it was suggested to him by the some

time abduction of the dark beauty, Draupadi, by a neighboring king. Another story, like the story of Orpheus and Eurydice deserves a chapter to itself.

The Kauravas came in royal splendor to the jungle to mock the Pandavas, but they were sadly humiliated and the king of the Kauravas tried to starve himself to death, but did not succeed! The Great War continued and at the end of ten years Bhishma, a hero of the Kauravas was slain, although he had in his day, caused heads to fall like hail! Drona, the ancient tutor, now led the Kauravas, unfairly was he overthrown and again unfairly was his successor, Karna, vanquished by the Pandavas. A battle finally took place in which all the countless hosts of the Kauravas were slain with the exception of four men. Duryodhand of the great ones remained. The other three managed to kill the five sons of Draupadi and hastened away to take some cheer to Duryodhana. They made him believe his enemies, the Pandavas

themselves were slain; he was in a transport of joy, but when he seized what he supposed to be the head of the mighty Bhima, he found he could easily crush it; then he knew it could not be the giant's head and he expired with bitterness in his heart. The war was over and the Pandavas sought a reconciliation with the blind king, the latter planned to crush Bhima in his welcoming embrace, but in his blindness was deceived by the placing of an iron image in his arms, and he crushed that instead of Bhima! Yudhishthira became king. The battle of the plain of Kurukshetra was decisive, the Pandavas were victorious. The father of the Kauravas perished ignobly in a jungle fire later. The five brothers and Draupadi then set out to find Mount Meru, the Olympus of the Hindus, but all perished by the way excepting Yudhishthira, he was beguiled into Swargya (Heaven) by the expectation of meeting his brothers and Draupadi, but when too late learned that they were in the other place! But he got them out so the story of the Mahabharata could "end well."

The Blessedness of Stumbling Not

P. C. Macfarlane

"And blessed is he whosoever shall find no occasion of stumbling in me." Luke 7:23, A. R. V.

My text might be recast in the form of a beatitude, "Blessed is he that stumbleth not in me." It is a golden circlet of divine truth which Jesus flung down by the way for any and every Christian who would to take up and wear. It may be worn as an amulet to comfort the despairing heart, it may be worn as a wedding pledge that the bridegroom is still true to his church, or it will prove a flashing jewel to illumine the darkest caverns of hopelessness into which the Christian is ever plunged. It suggests three clusters of thoughts to my mind just now. 1. Occasions of Stumbling. 2. An Apostolic Stumbler. 3. Modern Stumblers.

1. I cannot agree with Farrar that the message from Machaerus, which called forth the sayings of which our text is a part, is an indication that the eye of the caged eagle has flamed, nor with Matheson that it indicates a tragical wavering of faith on the part of John the Baptist. It was not his heart that stumbled but his understanding. There is no indication that John the Baptist was ever attached to Jesus personally; that he ever had an opportunity to sound the luminous depths of that soul of God in the heart of man as did Peter and the other John. His relationship to Jesus was more distinctly official. True his soul must have felt like others the presence of the God in the man, but it was a feeling only which the keenly intellectual prophet distrusted when giving his reason for hailing Jesus as the Messiah, for he bases it on the sight of the spirit descending as a dove. The one who had sent him had not said the man whom your soul recognizes, but the men on

whom you see the spirit descending as a dove. That was the witness to John's mind that his work was done; and enabled him to say so complacently that his own light was to be dimmed. So far as we can see he deliberately stepped out of the picture and yielded up the stage. But it was impossible that he should lose his interest in the Messiah. From his gloomy prison house he anxiously waits the news of the deed of the man who is to baptize with fire. When will the winnowing shovel appear? When will the axe be laid at the root of the tree? When will the generation of vipers feel the wrath that is to come? When will the grain be gathered into the garner? When will the chaff be cast into the fire? When will Galilee and Judah rock and thrill with the tread of the all-subduing Son of God.

As months passed each new tidings from Jesus brought more disquiet than the last. So far as any might judge the preaching of Jesus attracted far less attention than that of John had, and stirred people in general far less. His preaching of repentance seemed only a faint echo of the fiery denunciations of the son of the desert. Instead of gathering people about him deliberately he rather avoided them. Instead of preaching great sermons day after day, he told little stories, and uttered proverbs, and moved from place to place. True he healed the sick, and even raised the dead, but he made no apparent effort to take advantage of this by attaching people to his movement. People offered to serve him and he demanded the impossible. People came to learn of him, and he sent them away with riddles ringing in their ears. He roused the greatest hopes to-day to

disappoint them to-morrow. He who should be rallying all that was good in the Jewish nation to himself was only confusing it; and he who should set up the Kingdom of Heaven upon earth feared even a petty king like Herod and trembled at the hostility of the chiefs of the Jews and dodged about in obscure corners of the country.

Verily, it was most unaccountable. Could John afford to commit the great movement he had aroused to such hands as these? He doubted it, and sent the message, "Art thou he that should come, or look we for another?"

What a word of doubt in the first question! What a world of faith in the second! Wavering confidence in Jesus; but unshaken belief in the Messiah! Jesus might fail; God would not. Jesus might not be the Messiah, but the Messiah would surely be. John's faith in the Messiahship could survive the most crushing disappointment. He was willing on behalf of Israel to take up once more the long and weary waiting and watching for the Coming One. "Or look we for another?" is the most pathetic phrase that, so far as we know, ever fell from the lips of one of the greatest men ever born of woman.

And Jesus recognized the reasonableness of the inquiry. There is no word of rebuke from him. When his disciples are gone encomiums are heaped upon the Baptist. Jesus realized that John did not understand—could not understand. He knew how puzzling and confusing it all must be to him. He could send no message of kingdoms won, of fiery blasts from heaven consuming the wicked; could tell of no Elijah-like bayings of kings or slaying of priests of Baal, no lying of hosts of faithful, no Baptist-like Moses-like confusion of Pharaohs or rab-

lying of hosts of faithful, no Baptist-like emptying of whole districts of their populace to accept the initiatory rites of the new kingdom. The message that Jesus can send back is really very pitiful to a man with expectations such as John entertained. "No kings have surrendered to me, but the lame walk; no great rabbis have hailed me as Lord, but some poor blind men see; no vast bodies of sinful men have repented, but a few lepers have been cleansed; none of the glories of the old Israel have been revived; but a few dead have been raised. And lastly, some of the poor have had the Gospel preached unto them."

Let me repeat. The message which Jesus could send back was really a pitiful one to a man with the expectations of John. Jesus knew it. In his heart he thought, "Poor fellow; he will be disappointed—he will never understand. And this feeling of deep sympathy broke out in the words of our text: "And blessed is he whosoever shall find no occasion of stumbling in me."

II. An Apostolic stumbler. Later experiences forcibly remind us that there was in the immediate circle of the followers of Jesus at least one other who had occasion to learn through painful experiences the blessedness of finding no occasion of stumbling in him. We are all accustomed to look upon Peter as a sad stumbler, and yet, like John the Baptist, he stumbled not because of the littleness of his expectations but because of the greatness of them. Peter impresses me as intellectually keenest of the followers of Jesus. He is also intensely practical, and sane. He is a classic type of the practical idealist. He makes mistakes but they are made in the effort to comprehend new truth and apply it. When he gets a new line he will fish with it, and when he gets a new line of truth he will cast it into the deep sea of human experience and discover what fish he may draw up with it. He has been called a vacillating man. He has been made the butt of many a sermon on Inconstancy and lack of faith. He displayed more intelligent faith than any other one of the twelve. When Jesus came walking upon the water, who was it that divined the power by which it was done and realized it was for man as well, and cried out "If it be thou bid me come to thee upon the waters?" And when Jesus rescued the sinking man exclaiming, "O thou of little faith, wherefore didst thou doubt?" many forget that while Peter had little faith, he had more than all the rest put together for not one of them had faith enough to put foot over the side of the boat, nor has any man since.

In the Coasts of Caesarea Philippi Peter's keen mind flashed out the message, Thou art the Christ, and when a little later Jesus told how he was to suffer at Jerusalem the intelligence of Peter stumbled and he took his Lord and began to rebuke him. Was this lack of faith, or was it an intelligent refusal of Peter's mind to admit anything inconsistent with his new born conception of the Messiahship of Jesus? Yet it was a real stumble. Again, in the shades of Gethsemane, there was another stumble. That very day Jesus had been telling them that they should now need purses and wallets and swords. They found two swords among the party and said so. The Lord said it is enough. Peter could not watch with his Lord that night. It was something he could not understand, but

he did understand his allusion to the two swords and when he wakened to find men bearing down upon his Lord armed with staves and swords, he drew his own trusty blade. Two swords were few against so many, but the Lord had said two were enough, but Peter had tremendous faith in his Lord, and began with his good right arm to hew down the enemies. But this was a stumble. Jesus healed the hurt, bade Peter put up his sword and saying something about twelve legions of angels, yielded himself up. Here Peter's intelligence stumbled again. Yesterday, strong and boastful, he would never leave nor deny his master. Now that strength which comes from a clear comprehension of the significance of events has vanished, for here are events that he does not comprehend. "Far be it from thee, Lord; this shall never be unto thee," was his expression when he first heard of such a denouement of the Messianic career, and it correctly expressed his mental attitude now. His ideas were turned upside down. In this state of mind the maid asked "Art thou also one of his disciples?" It was a piercing shaft. Yesterday he proudly thought himself such. Now he is staring in the face that to which he has never been disciplined and he tells the maid so. Amid the confusion another taxes him with the same thing and in his distraction he answers "Woman I know him not." He spoke the truth. He did not know him and the sudden discovery of the fact was appalling. This answer is not the shipwreck of loyalty upon the rock of base cowardice; it is a tragedy—the machinery of understanding is paralyzed by facts which it cannot assimilate. In this mood a man approaches him and alleges that he is a Galilean. Galilee! What memories that word revives in the mind of Peter. It was a cruel thrust into his disordered mind. What a pageantry of events, what a flood of experiences, what a host of memories, in and through which were woven the features of a single overmastering personality, are called up by that word. Add these to the mental confusion of the moment, to the dazed and bewildered state in which Peter was and the result was mental darkness, and if the light that is in thee be darkness, how great is that darkness. Out of the darkness Peter answered, "Man, I know not what thou sayest."

And immediately, while he yet spake, the cock crew. This trifling incident was sufficient to save the man's reeling understanding from complete wreck. It snatched his mind out of the wilderness of the moment and fixed it on a definite point at which his life had touched the life of Jesus. That at least was comprehensible. Jesus had said, "Before the cock crows thrice thou shalt deny me thrice." He had done it. This much was clear and tangible. Chaos passed out of the mind of Peter and entered into his heart. He went outside and wept bitterly.

Peter denied his Lord? Why? Because like John he could no longer understand him. He had entered upon mazes through which the mind of Peter could not follow a Messiah any more than John could. There is a most natural passage of thought through the message from Machaerus and the denials of Peter to the verdict of the two who walked to Emmaus: "We hoped it was he who should redeem Israel."

You will remember that just as the

cock crew while the echo of his denial still sounded in his ears, Jesus turned and looked at Peter. What was in that look? Accusation? Reproach? Reproof? Perhaps; but I find in it also a heliograph—no, an optigraph, of my text: "And blessed is he whosoever shall find no occasion of stumbling in me."

Afterward this mass of shadow became one of the high lights in Peter's experience of Jesus. The night grew darker for a time. When the shadows rolled away from the cross on which Jesus had died it did not roll away from the mind of Peter. When the little funeral party turned reluctantly from the Aramathian's garden midnight lay upon their souls. But after night the morning cometh, and it came to Peter. The man began to understand once more. All through the forty days Peter's insistent understanding was wrestling with great problems. Swiftly twilight passed; at dawn he saw his Lord parted from him by a cloud on Bethany's hill; and the intelligence of his conception of Jesus reached its zenith when the Pentecostal message came, and Peter, thoroughly furnished to all good works, stands forth upon the birthday of the church, the premier preacher of all Christendom. His sermon does not halt; it leaps, it runs, it soars. His message, strong with understanding, sharpened by the Spirit, fervid with a deep personal experience, sets the key for every Christian preacher since in the words: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

The man of clay had become the man of stone; the man called Simon will now be called Peter. He can see his brethren cast down and not be discouraged; he can see them scattered and not become panic-stricken; he can himself stand before kings without denying his Lord, and can say with Paul, "None of these things move me." He has seen beyond the veil; he knows that humiliation is the highway to glory; that defeat is the border land of victory and that death is the beginning of life, for he has attained unto the blessedness of stumbling not in Christ Jesus.

III. Modern stumblers. Already these events have been preaching themselves into our hearts, I am sure, and if here and there I drive the harrow to cover in the seed it will be sufficient.

Like John and Peter we begin in great enthusiasm. Not a Christian in the house but will testify to that divine afflatus which was the first gift of the Kingdom to you. Like the returning prodigal the Father met you and placed a ring upon your hand, shoes upon your feet and a robe about your body. But the joy and enthusiasm were gradually dissipated. God's way of making Christian character is very different from the way man would choose, just as Jesus' way of saving Israel was very different from John's notion of how it should be done. We want to do large things and are given small tasks. We want to see the work grow and it doesn't grow. We want to sit in the chief places at the feasts but are conducted to low ones. We want Christian life to be all perfume and flowers; all singing birds and dancing waters; all al fresco meals on grassy slopes and soothing sermons on peaceful mountain tops; but instead there is bitter water and hot sand, and now and then a place for sackcloth and ashes;

(Continued on page 990.)

Making Good Citizens of New York's Waste Product

Perhaps the most significant feature of the industrial advance recorded during the present generation has been the economies introduced and the wealth conserved by the utilization of what previously had been regarded as waste product. This is true in almost every line of manufacture from oil refining to beef packing. Millions of dollars have been spent in experiments to discover ways of turning waste material to account, but these millions have been repaid manyfold by the wealth created out of matter which formerly was not merely useless, but required actual outlay and expense for its disposition.

Only within recent years, however, has it occurred to us that although our shrewd business sense has turned to account every portion of a steer, from the tip of his horns to the tip of his tail, we have hitherto made but a feeble effort to redeem the human material abandoned to overcrowded prisons and asylums. For years we have been con-

Lauriston Ward

more than anything else to create good citizens.

Although the New York Juvenile Asylum is an old institution—established more than fifty years ago—it has been conducted on the old-fashioned barrack plan until its removal to a new location a few months ago. This new home, comprising a farm of 300 acres, is located near Dobbs Ferry, a few miles north of the city on the east side of the Hudson.

A better place than this at Echo Hills in which to wrestle with the great task of transforming into good citizens the neglected children of New York's slums could not well be secured. A ridge, a mile or so long from north to south, rises sharply above the valley of the Sawmill river. To the east are the rolling hills and woods which have made this a region of country clubs and private estates. To the west and north,

half-timber work with the first stories of brick or stone. The entrance leads to a small hall, on the left of which is the dining room and on the right the sitting room, comfortably furnished with wicker chairs, a library table, an open fireplace and a profusion of books—Oliver Optic and other authors dear to the hearts of boys of all stations in life. Of the fifteen cottages already built, eleven have two dormitories holding ten boys each, and the other four have single rooms, assigned as rewards to those who show themselves the most worthy of the privilege. In addition to the sleeping quarters on the second floor are the washroom, the lockers for the boys' clothes and a room for the house mother and father. On the third floor are two rooms for teachers. Between the cottages stretches a broad village green and a graded athletic field of generous sizes. Woods, a garden of twenty-two acres, and cultivated fields occupy the rest of the farm.

Life here is almost as different from the old routine of the asylum's former home as it is from the turmoil and strife of the streets from which the children come. Persons who have had charge of Fresh Air Fund excursions know how pitiful is the ignorance of the child of the slums concerning all that is outside of his narrow world of a few city blocks, but to most of us this is an ever fruitful source of astonishment. On the day the children of the Juvenile Asylum were taken to their new home, one of the half dozen or so of little girls, for whom the institution is still caring, gazed with the greatest interest at the flowers which she saw from the car window.

"You can pick all of those you want in your new home," one of the teachers said to her.

"For myself?" cried the child. "Oh, I thought you could only do that in heaven."

The boys, however, who compose practically all of the village population, are more interested in the main chance.

"Hey, Missis!" shouted one of them to the superintendent's wife on the day of his arrival. "Do you get breakfast, dinner and supper out here in the country just the same?"

Most of the children come to the asylum from the Children's Court, in itself a new and more intelligent means of dealing with youthful outcasts and offenders than afforded by the machinery of the older courts. The great majority of them are classed as "unfortunates," which means that they have been abandoned or have been taken away from parents or others unfit to care for them. Lesser proportions are accounted for under the heads of "pilfering," "vagrant," "bad," "beggars," "disobedient" and "truant." Most of them are "sharp"—a quality generously imparted by the education of the slums, but in general intelligence they are below the standard of public school children of the same age and in most cases they are equally backward in physical development.

Considering how unpromising is this material, the quickness with which it responds to the appeal of the healthy environment at Echo Hills is remarkable. Good food, regular hours, the training of minds and hands soon make the child of the slums very much like the children of happier circumstances and fits him



Lunch Hour at the New York Juvenile Asylum.

ment to see the children reared in institutions called with ironical courtesy reformatories and homes, become exactly what it sought to prevent them from becoming. That reformatories which do not reform represent so much money thrown away, that it is cheaper to turn the waifs and strays and youthful offenders of our cities into self-supporting and self-respecting citizens than to maintain them for the rest of their lives in jails, insane asylums and alms houses—these were facts which we might recognize but on which we saw no way to act. At length experience has forced upon us the lesson that what was lacking was real healthy home surroundings—the one thing that is wholly missed where children are herded together in hundreds under the watchful eye of "keepers."

This is what makes the new home established by the New York Juvenile Asylum of national importance and interest. It is an undertaking—I will not call it an experiment, for the commonsense on which the idea is based is self-evident—to provide for the waifs and strays, the unfortunates and the youthful outlaws of the metropolis the home life and home surroundings of which they have been deprived; to develop in them the home spirit, which is the foundation of our social system and which will do

one looks out over the Hudson and across to the Palisades beyond. The summit of this ridge has been cleared and on it the new buildings have been constructed. In place of the dreary stone barracks that were the home of the institution within the city, the boys now live in fifteen cottages, twenty boys in each, arranged on both sides of the paths which border the cleared area, and commanding wide views of the surrounding country. Some distance down the western slope stand two older buildings used as a temporary hospital and a reception house for recent arrivals. The schoolhouse, with seats for five hundred boys, occupies a central position in the little community, and the summit of a knoll at the southern end is destined for the village church. Half way down the steep declivity to the east is the power house, in which a central kitchen supplying meals to all the cottages is also located. With this exception each house will be independent, just as are the houses in any village.

In designing these cottages, the architects, York & Sawyer, adopted a uniform plan for the interior arrangements, but in order to sink the suggestion of institutional monotony their exteriors were varied as much as possible. Some are of stucco of different shade, others of

for the next home which the Asylum endeavors to supply for him, for most of the children do not remain very long in the institution.

In the fifty odd years of its existence the Asylum has placed 6,000 children in homes—real homes, such as more fortunate boys enjoy—in the west, where a fairer start in life is guaranteed to them than in the grinding crush of the city. Many of the children come from families to whom it is most undesirable that they should ever return. It is equally undesirable to turn them loose in the city to undo as fast as possible all that has been done for them. It has been calculated that eighty-five per cent of the wards placed on western farms become useful citizens and that in the city only about twenty-five per cent are equally successful. To them as to many others the West is the land of opportunity and the healthy farm life of comfortable homesteads in Illinois, Iowa and surrounding states completes the work begun at the Asylum and enables them to grow up to lives of self-respecting and respected usefulness.

The children do not pass entirely out of the knowledge and reach of the Asylum authorities when they are placed in their new western homes. Careful preliminary investigation and occasional visits from the Asylum's field representatives insure their proper treatment, and letters and Christmas presents from the institution which is the first real home most of them have known, maintain a binding tie. By the terms of the contract the farmer who takes one of the youngsters is required to care for the ward as for one of his own family, to see that he goes to school, and to give him a new suit of clothes and fifty dollars on his eighteenth birthday, when the agreement expires. The best evidence that in the great majority of cases these conditions are kept and that the children are happy in their new life, is to be found in the great volume of letters written by them to Superintendent Hillis of the Asylum twice a year. The following is from a boy of eleven:

"You could not have gotten a better home, and I like to live on a farm. I weigh seventy pounds, and I can plow with three horses. I have a little dog, Sport, and I have lots of fun with him, and I have a horse of my own, which I can harness and drive when I want to go anywhere. My papa is strict with me, but that is all right. I go to school and study history and physiology. To-morrow is Thanksgiving day and I am going out to dinner and I think we all ought to be very thankful."

Another letter, taken at random from the archives, is from a girl thirteen years old:

"I have a nice time here. I like my home and the lady likes me and the children like me, too. We have two horses and seven pigs, four cows and some chickens and turkeys. I go to school and I am in the third reader. I am growing strong and healthy. I hope the girls are all well and are having good times. I spoke a piece on Children's day at the church; it had fourteen verses, four lines in each verse; the name of it was 'Oh, Why Should the Spirit of Mortal Be Proud?'"

Going to school in the winter and working on the farm in summer, the children are soon thoroughly at home with their guardians. Many of them, indeed, remain long after their eighteenth birthday has set them free to go where they like. One Illinois county judge, an old asylum boy, owes his start in life to the kindness of his guardian, a prosperous farmer, anxious to give his two sons a better education than he had had. Both declined his offer to send them to college and instead the farmer sent the boy who had come to him from the slums of

New York. Other instances of a similar character abound, but the asylum authorities think more of the great bulk of their charges who become obscure, self-supporting and self-respecting citizens than they do of the comparatively few who attain to distinction as well as independence.

In building on the farm at Echo Hills its model village, the Asylum has merely developed in a different way this idea of giving real homes to its wards. It is possible to send to the west only a small proportion of the children committed to its care, and the others must be cared for within the institution itself. To make of the institution a home, to train there the boys so that when they leave they will be equipped to struggle for an independent livelihood—these are the objects for which the Asylum has removed from the city. Of course the new method is far more expensive than the old, and the capacity of the institution has been temporarily reduced from 1,000 to 300, practically all of whom are now boys, but the directors believe that it is better to do something of permanent

ing and in the schools in the afternoon, and the other half reverse the process. The garden also affords an opportunity to combine instruction, exercise and economy, for some twenty or so of the children are there taught extensive cultivation and the product is served on the Asylum tables. A first-class gardener is always in demand in the neighborhood of New York, and especially in the Hudson River Valley, where the number of large country places has created a demand for persons capable of caring for them. Moreover many of the children are in need of outdoor life to build up their health, and to these the garden is of great value. In general the wards are permitted to choose for themselves what trade they will follow, though in individual cases other reasons may overrule the boy's preference.

Even Asylum boys need to play, and at Echo Hills they have plenty of time to do so, despite shops and school. All Saturday is a holiday, as it is in the public schools, and an hour or so in the middle of the day and as much more in the late afternoon and evening break up



The School Building of the Juvenile Asylum.

value to three hundred, rather than pride themselves on feeding and sheltering a thousand for a year or so and then allow them to be lost again in New York's "submerged tenth." As one of the directors said recently: "Reforming a boy cannot be done cheaply, and reformatories that don't reform are a waste of money."

Living in small cottages, surrounded by the quiet woods and fields of the Hudson Valley, the children are expected to learn for the first time that there is something in life besides the sordidness of the slums. With this end in view, the Asylum has undertaken to give them a thorough course in some trade. One of the next structures to be erected on the village green will be the industrial building, which is to face the school house on the opposite side of the village green. While waiting for this, the authorities have fitted up the basement of the school with shops, supplied with electric power from the central power house. Here carpentering, telegraphy, tailoring, painting, printing and the art of baking are taught, and the product of the shops is turned to good use in the maintenance of the institution.

Instruction in trades is not allowed to interfere with the three R's. Half the children work in the shops in the morn-

ing and in the schools in the afternoon, and the other half reverse the process. The garden also affords an opportunity to combine instruction, exercise and economy, for some twenty or so of the children are there taught extensive cultivation and the product is served on the Asylum tables. A first-class gardener is always in demand in the neighborhood of New York, and especially in the Hudson River Valley, where the number of large country places has created a demand for persons capable of caring for them. Moreover many of the children are in need of outdoor life to build up their health, and to these the garden is of great value. In general the wards are permitted to choose for themselves what trade they will follow, though in individual cases other reasons may overrule the boy's preference.

The man who predicted the end of the world in twelve years, yet leased his house for a hundred did not have much faith in his own prediction. And men who know that they must die yet go on adding field to field and heaping treasure upon treasure which they can use neither in this world nor the next show a greater folly.

It is not the Father who punishes us; it is our own sin.

The State and District Offering

Of course you have been making ready for the offering for state and district work next Sunday, Nov. 4th! And if you have planned wisely and labored vigorously you will not be disappointed in the amount which your church will contribute. Listen to these ringing calls from men who have our State work at heart and let not the last echo die away before you and your church have taken the offering and placed yourselves on



Finis Idleman, President of Illinois Christian Missionary Society.

the side of wider work, greater efforts, larger victories.

OHIO WATCHWORDS.

"A church in every county seat by 1909."

"Our present 25 missions maintained with a stronger hand and more missions started."

"Two strong evangelists in the field."

"Four thousand souls saved each year."

"Every dollar of debt paid by January 1, 1907."

"A great state-wide evangelistic campaign, covering the entire state, from November 15, 1907, to February 15, 1908, with 10,000 souls saved."

Twenty thousand dollars for Ohio missions this year will make this possible.

Sunday, November 4th, is the day. Let the churches give us a great offering for Ohio Missions on that day.

We have the means. Never has there been such a prosperous time. Ohio granaries are full to overflowing. Bank accounts are growing longer and our people richer. The General Superintendent, Jesus, the Son of God, commands. Let the day of half full treasuries be gone forever. Help us coal up on Ohio Day, Sunday, November 4th, 1906. Help fill the tender full.

WHY OBSERVE ILLINOIS DAY?

"Illinois Day" is the first Lord's Day in November, says the Illinois state paper, and it is set apart as the Offering day for State and District Missions.

One offering each year is requested from the churches, and it is better to have each church make the offering on that day, so that our call may not interfere with others.

There are the very best of reasons

why the day should be observed by every church and preacher in the State.

1. The work is scriptural and Christian. The New Testament churches were active in missionary work. The gospel was preached according to the scriptural progress in Jerusalem, Judaea, Samaria and unto the uttermost part of the earth, and it was done on the word of Jesus, who said, "Go ye therefore into all the world and preach the gospel to every creature." And again, "As my father hath sent me even so I send you."

2. It is necessary in order to save the life of the church and the soul of the individual Christian. He who has bread and sees his fellow starve is guilty of his death. He had the means of saving his life, but in selfishness he withheld it. He who has the bread of life and refuses to give to his fellow creature who is perishing in sin is guilty of the loss of his soul. There is no way for a man or a church to be Christian and at the same time hold the word of salvation from the needy and the time has come to say so. Many of our people are correcting their religious neighbors on the error of their baptism while they are living in deliberate rebellion to the command of the Master that says, "Go—preach."

WHAT WE SHOULD DO.

That our churches, through the State Missionary Society in Illinois have done a marvelous service in comparison with the amount of money they have put into it is true. A large number of new churches are organized, hundreds of weak churches are made strong because of the assistance given and thousands have been won to salvation and service in Christ. But these are only faint illustrations of what can be done with a full and enthusiastic co-operation of all. We have not used a tithe of our real strength.

There are lines of service that are very pressing and the churches of Illinois, with the ministry, cannot afford to leave them neglected any longer.

1. An evangelist should be sustained in each district.

2. Twenty or thirty men ought to be placed in the larger towns and cities and grow them into churches. Men of grace,



J. Fred Jones, Field Secretary of Illinois Christian Missionary Society.

patience, persistence, energy and of great staying qualities.

3. Great gospel plants ought to be established at the centers of labor. Places where the gospel could be preached and the sick and poor cared for in body, mind and soul.

4. A large force of consecrated young men should be sent out under the direction of the district evangelist to hold meetings for the little, weak churches



W. D. Dewees, Office Secretary of Illinois State Board.

and teach them how to use their own strength and become powerful.

5. Four or five first-class revivalists should be sustained and sent to the strategic points that the simple gospel might be lifted swiftly into prominence and the weak church in the large place might become known and be made strong in numbers and zeal for Christ and his gospel.

6. Two or three Christian business men of conservatism and experience should be kept in the field to teach co-operation to contiguous churches in sustaining regular preaching.

Other important lines of service could be pointed out, but these are enough to keep us busy for the present. All Disciples will concede that the work held out in the foregoing is practical, and they ought to be inspired with the desire to accomplish it. The task, though great, is not impossible, and it can be done.

The Board is ready and willing to carry out the work outlined and more when the churches desire to have it done.

ARKANSAS NEEDS.

These needs are necessities if we do what the Lord requires, says the Missionary Bulletin. We can with \$300 maintain two evangelists in the old Southwestern District, which is absolutely necessary to prevent loss of work already done and advance on new railroads and other strategic points. With \$200 we can save the cause in three important towns in the north central part of the state. With \$200 we can keep a preacher at two county seats, growing towns, that otherwise will have to be abandoned.

If the work goes on at these places

houses will be built and self-supporting churches established in a short time. Not less than seven houses are building now, or are being planned for, and the very existence of the congregation in several depends on success in this matter. Multiply all this work by three and you will fall below present exigencies.



Z. O. Doward, President of the Nebraska Christian Missionary Society.

Remember that November is State Mission month. We ought to be assured of two thousand dollars from our own state, as the result of the State Mission pledges and collections.

ONCE MORE.

South Kentucky Mission Day, the first Lord's Day in November. Don't fail to take the offering and send to W. J. Huds-peth, Hopkinsville, Ky.

WESTERN PENNSYLVANIA.

The Master pictured our field in the parable of the sower with all its difficulties. The sower scattered the seed on all ground promising or unpromising. In taking the offering for Western Pennsylvania missions we are to make the appeal to every church and to every member of the church. We must know any difference if there are hindrances, although some of our efforts may be wasted. Still we must not risk the missing of some of the good soil where there will be a harvest of thirty, forty, sixty and a hundred fold. An envelope should be put in the hands of every member and they should be urged to give liberally. The pledge card should be used where there is opportunity and large giving solicited.

They will be useful in a personal canvass. Men of means should give large amounts. Every one with an income can give \$5 or \$10; only the poor should give less than one dollar.

Every preacher should make a strong sermon appeal from the pulpit for the taking of our state offering for Christ.

J. A. Joyce, Fin. Sec.



F. W. Emerson, President of the Kansas Christian Missionary Society.

Our Emphasis Upon Baptism

I. B. Grubbs

Every man who is intelligently "baptized for the remission of sins," prays in action as the penitent publican prayed in words, "God be merciful to me a sinner." Baptism is, therefore, a prayerful appeal for the exercise of the pardoning mercy of God, an act by which the soul casts itself upon the grace of God in Christ, a visible embodiment of a loving, personal trust in Jesus Christ, as the adorable Redeemer of men. It is, therefore, of the essence of spirituality, and like the publican's prayer, stands in significant contrast with the legalistic prayer of the Pharisee, who, instead of feeling the need of divine clemency, emphasized his moral character, and good deeds as offering a ground of acceptance with God. Here we may remark that the legalism combatted by Jesus and by Paul, was not ritualistic, but ethical. It is made clear in Paul's great argument on this subject that justification by a legal system would require a faultless observance of its high moral demands, as well as its other precepts, as set forth in the quotation, "Cursed is every one that continueth not in all the things that are written in the book of the law to do them." Moral perfection is, therefore, indispensable to legal justification, which, being impossible for sinful men, is accordingly used by the apostle to force his Pharisaic opponents from the legalistic position to the gracious ground of divine mercy, on which, as we have seen, the publican of the parable based his hopes.

That two things which closely resemble each other, and yet are different in nature, may sometimes be confounded, is not at all surprising. But that two things which are mutually exclusive of each other, and utterly irreconcilable, should nevertheless be confounded, is quite incomprehensible. Our emphasis upon baptism for remission of sins, has nothing in common, either with a lifeless formalism, or with Pharisaic legalism. When baptism is reduced to a mere

form, or becomes simply a ceremony, it ceases to be baptism. There can be no burial with Christ, or rising with him in baptism, to walk with him in newness of life, unless it flows from a heart already given to him, and spiritually renewed for a life of joyful service to him. Such a baptism is spiritual, and not merely formal, is gracious and not legalistic. Indeed we cannot see how any act can be an act of obedience to God that is not spiritual, as flowing from an inward spiritual source, and connected with a divinely appointed spiritual end. Paul thanked God that the Roman brethren had "obeyed from the heart" the Gospel of the Lord Jesus.

That baptism, as now described—baptism as a spiritual act, in contrast with formalism, and of gracious import, as opposed to legalism, is a divinely appointed condition of forgiveness, subject to the divine control under the direction of infinite wisdom, has been demonstrated thousands of times in the course of our restorative movement. It is taught in the New Testament in every way in which it can be taught. It is taught by express statement, and is taught by implication; it is taught in literal language, and is taught in figurative language. It is taught by Christ himself, and is taught by his apostles. It is taught in apostolic sermons, and is taught in apostolic epistles. It is taught in the great Commission, and is taught in the execution of that Commission. It is taught in the New Covenant, and is taught in the recorded cases of conversion under the administration of that Covenant which was established for all ages, and for all generations. Who can truthfully say that conviction as to the truth of this important proposition is merely the result of fanciful interpretation?

But is there not also something inexpressibly precious about the scriptural

teaching as to the design of baptism that renders its conditional connection with the remission of sins worthy of persistent and superlative emphasis? Let us see. It will not be denied that God is not only kind enough to forgive all who seek his mercy, but that his kindness extends still further, as manifested in his anxiety, so to speak, to impart indisputable evidence of this blessing. What can be sweeter than divine assurance of acceptance through the remission of sins? Does the heavenly Father desire that men should have infallible proof of forgiveness? Take the following forcible description of his purpose in this important matter: "God, being minded to show more abundantly unto the heirs of the promise, the immutability of his counsel, interposed with an oath that by two immutable things in which it was impossible for God to lie, we may have strong consolation who have fled for refuge to lay hold of the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and entering into that which is within the veil." Heb. 6:17-19.

Before we consider the fullness of meaning and precious significance of this remarkable passage, let us assume, what can be easily shown, that the blessing of the promise here referred to, is justification, or salvation through the forgiveness of sins. Let the reader compare the Scripture before the sacred writer's mind (Gen. 22:15-18, with Gal. 3:8, Rom. 3:24, and Eph. 1:7, which last is repeated Col. 1:14). The reader will also notice that in quoting the passage before us, we have retained from the Old Version, the term "consolation," as a better rendering of the original word than the term "encouragement." It is well rendered by the word "comfort" ten times in either the noun, or the verb form, in II Cor. 1:3-7.

We are now ready, I think, to inspect (Continued on page 989.)

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

J. A. Clements of Waverly, Ill., has accepted a call to become the successor to C. R. Wolford, who recently resigned the pastorate of the church in Roseville, Ill. Bro. Clements will take up his new duties the first of the year.

H. H. Jenner has removed from Washburn, Ill., to New Bedford to assume the responsibilities of his new ministry with the New Bedford church.

While in a meeting at Excelsior Springs, Mo., Harry E. Tucker, the minister in Platte City was suddenly called home by the illness of his wife who was taken down with typhoid fever. Bro. Tucker has had numerous calls for revival meetings which he has been unable to accept because of the responsibilities of his own pastorate.

Edw. O. Beyer, song evangelist, can be secured for meetings during December. He has been co-operating with Evangelist John W. Marshall during the past year and they will be together in 1907. Bro. Beyer has the heartiest commendations of those who have labored with him. He furnishes books. Address him at 1019 Cedar street, Pueblo, Colo.

The 31st annual meeting of the Disciples of Christ in Alabama will be held November 15th to 19th in Mobile. The program contains the names of some of our strongest men and representative workers not only in the South, but throughout the brotherhood and ought to bring the convention a very large number of enthusiastic and zealous delegates. The meeting will be held in the First Christian Church of which Claude E. Hill is the minister.

A Young People's Interdenominational Missionary Conference was recently held in the First Presbyterian church, Oakland, Cal., a full report of which will be found elsewhere in this issue. We are glad to note from the program that some of our own ministers co-operated in this very successful and helpful conference. We find among others, the names of Hiram Van Kirk, P. C. Macfarlane, R. L. Cave and W. P. Bentley as men who had part on the program. The Disciples surely should be ready to assume the responsibilities in such matters of interdenominational interest.

T. R. Hodkinson will close a very successful year December 31st with his church in Palmyra, Ill., and after that date will be open for engagements elsewhere. His labors with this church have been marked by much success. His Bible study classes especially have prospered in their work, attracting not only the people of our own church, but members of other churches also. For several years Bro. Hodkinson has given himself to literary labors. His work is now almost ready for the publishers and he will, as a consequence have much more time to devote to matters of a ministry in a larger field. He may be addressed at Palmyra, Ill.

One of the recent visitors who brightened this office with his presence was Alexander McMillan of Winnipeg, Canada, who was in Chicago a short time on his return trip to Manitoba, from the Buffalo convention.

Burl L. Sealock and his church in Lexington, Ill., are busying themselves with the necessary preparations for a splendid meeting in the very near future.

Final reports in the registration of the Buffalo convention reveal the fact that the convention was attended by 1,771 men and 2,748 women, a total of 4,519 delegates. A peculiar feature of the registration was the fact that there were over 650 representatives of other communions in the convention. These came from over 15 different denominations. The largest number of visitors came from the Baptists, Presbyterians and Methodists.

The Christian Century enjoyed a brief call by G. F. Calahan, formerly of Cleveland, who will spend the winter in Acampo, Cal. This means the addition of one more enthusiastic Disciple to the ranks of our California workers.

The Paxton (Illinois) Record of October 18 gives much space to an account of the successful meeting held at the Mt. Olivet church, in which Lewis P. Fisher, pastor at Fisher, Ill., had the assistance of S. Elwood Fisher.

Harry Foster Burns, the progressive minister of the Central Church of Peoria, Ill., has arranged for three classes in systematic Bible study which will consider "The Ethical and Social Teaching of Jesus," "The Life of Christ," and "The Foreshadowings of Christ."

W. E. M. Hackleman has been chosen secretary of Bethany Assembly which meets at Bethany Park, near Indianapolis, Ind. Many important improvements are planned for this year in the erection of new buildings and the beautifying of the Park grounds.

Roy Stauffer, the minister of the Rock Falls, Ill. Christian church and his wife were given a reception by the church on the evening of October 19. The function was one of the most delightful and well attended occasions in the year's work. The pastor and his bride were given a handsome present as an expression of the good will of the church.

F. G. Strickland, who lives in Anderson, Ind., and preaches for congregations near that city and also gives much time to lecturing, was in Chicago recently and made a pleasant call at the Christian Century office.

J. H. Cale of Cincinnati, Ohio, may be secured for meetings or for permanent work. Address him at the Galt House.

October 21st was observed as Anniversary day by the Lindenwald church in Hamilton, Ohio. This marked the beginning of the second year of the pastorate of W. H. Hedges. Pledges were taken for over \$100 to free the church from the debt on its building. A site for a new church house has been secured and the church is looking to larger victories. There were 109 additions during the year. The present membership of the church is 145. The Sunday school increased from 57 to 153. About \$2,000 was raised for all purposes, of which \$110 was for missions.

The Disciple, which is the local paper of the Lenox Avenue Church of New York City, where J. P. Lichtenberger preaches, has this report of a recent important event in Chicago. "Dr. Charles Reign Scoville was united in marriage last Wednesday evening to Miss Arlene Cornelia Dux of 4 Campbell Park boulevard, Chicago. Some say this is Dr. Scoville's first defeat, but we count it another victory, 'one added Wednesday night, 4,009 since January 1st,' and extend our

best congratulations and good wishes."

The annual meeting of the Christian church of Peoria, Ill., will be held Friday, November 9. The annual church supper, in which the members of the church and their families will participate will be held at 6 o'clock. The supper will be followed by reports of the various activities of the church and the election of officers. This meeting has become one of the happiest and most successful features of the work of the Central church.

J. Seymour Smith of Danville, Ill., recently passed a satisfactory examination at Springfield for admission to the bar. He has already received some flattering offers to enter a law firm, but has not fully decided to turn away from the labors of the ministry.

Allen T. Shaw has begun his second year with the church in Fairfield, Ill. The missionary offerings have been greatly increased and there have been 50 additions to the membership of the church, many of whom have been men of prominence in the town. The church and pastor are making ample preparations for a meeting to begin November 7th, under the leadership of M. W. Yocum as evangelist.

The Central church in Findlay, Ohio, is prospering under the ministry of H. L. Baxter, a consecrated young man who recently graduated from Hiram College. The church has started a building fund and is making its plans for better housing of the congregation.

H. G. Dillinger of Findlay, Ohio, is open for meetings during October and November.

C. W. Bennet of Monroe, Wis., who is an enthusiastic member of the Union church in that city, was a caller in the Christian Century office this week.

The First Church in Cedar Rapids, Ia. is rejoicing because its pastor, George B. Van Arsdall, turned a deaf ear to the wooing of the Central church in Des Moines. His work in Cedar Rapids is proceeding with so much prosperity and so great an outlook for the future that he could not be induced to resign his pastorate there.

The Evening Telegraph of Kalamazoo, Mich., gives much space to a letter from Jasper S. Hughes on the matter of the agitation in London of the suffrage question.

The Buffalo convention brought some of our Eastern churches the opportunity of hearing some of our best Western preachers. W. F. Richardson, minister of the First Church, Kansas City, preached on Sunday in the Lenox Avenue church in New York city. W. T. Hilton, pastor of the First church in Atchison, Kan., occupied the pulpit of the Jefferson Street church in Buffalo on the Sunday following the convention.

O. P. Spiegel and J. E. Sturgiss began a meeting last Sunday in the church in Noblesville, Ind.

The 30th anniversary of the church in Dowagiac, Mich., was held Wednesday, October 24. There were three sessions in the special services of the day in which Frank A. Higgins, J. W. Taylor, H. L. Maltman, T. P. Bauer and H. E. Haley delivered addresses. Dinner and supper were served in the church. F. A. Higgins is the enthusiastic minister of this church.

Christiam Pioneers and Their Work—Sidney Rigdon

F. M. Green

Among the twelve disciples of Jesus was a Judas; among the eminent and faithful proclaimers of the "faithful word" in northeastern Ohio, there came Parley P. Pratt, Orson Hyde and Sidney Rigdon. Pratt and Hyde had but little influence but Sidney Rigdon was a man of considerable ability and influence. No history of these first pioneers would be complete that left him out of the account. He was the Satan that "came also" into the midst of the "sons of God." Those who were associated with him in those early days and knew him well have said of him: "Sidney Rigdon was an orator of no inconsiderable ability, in person he was of full medium height and rotund in form; of countenance, while speaking, open and winning, with a little cast of melancholy. His action was graceful, his language copious, fluent in utterance, with articulation clear and musical. His personal influence with an audience was very great, yet he was an enthusiast, and unstable, and many with talents far inferior surpassed him in judgment and permanent power with the people." He was just the man for a new enterprise. He was captivated with the strong and progressive teaching of the "Christian Baptist." Whatever may be said of him after he had surrendered himself a victim and a leader of the Mormon delusion, "it would scarcely be just to deny sincerity and candor to him, previous to the time when his bright star became permanently eclipsed under that dark cloud." Notwithstanding his captivating power as a platform orator, in private he was petulant, unreliable and ungovernable in his passions; and his extravagant stories and his habit of self-assertion had prevented him from attaining influence as a religious teacher among the Disciples. He was ambitious of distinction without

the energy and industry necessary to secure it, and jealous of the reputation of others, without the ability to compete with them. "Floating on the tide of popular excitement he was disposed to catch at anything which, without demanding labor, might serve for his advancement, and was naturally led to seek in deception the success which he found denied to indolence." Dr. Robert Richardson, in his "Memoirs of Alexander Campbell," puts on record this sentence: "Toward the close of the year 1830 the delusion of Mormonism began its course in northern Ohio. Chief among its promoters appeared Sidney Rigdon, who was believed, upon good evidence, to have been also its originator." Writing of its origin, A. S. Hayden said: "This coarse imposture was not born of chance; it had a plan and an aim, and it was led on by a master spirit of delusion. On his part, Rigdon, with pompous pretense, was travelling with expectancy of some great event soon to be revealed to the surprise and astonishment of mankind. He was prepared and preparing others for the voice of some mysterious event soon to come."

Sidney Rigdon began his religious life as a member of the Baptist church, being received into the membership of the Bozetta church March 4, 1820. Not long after he received a license to preach and in the same year he was married to Miss Phoebe Brooks, thus becoming a brother-in-law to Adamson Bentley. In 1826 he became pastor of the Baptist church at Mentor, and in March, 1828, he entered the ranks of the Disciple ministry. Among the successful meetings which he held with Bentley were Mentor, where there were over fifty conversions within a few days, and at Kirtland, with about an equal ingathering. This latter place proved to be the nest

in which the largest brood of Mormon chickens in Ohio was hatched.

By a coincidence which gives some color to the charge that Rigdon was the real founder of Mormonism, is a "revelation" which he received through Joseph Smith within less than a month after he announced his "adoption of the delusion." He went to Palmyra, N. Y., where he met the "prophet," who was rejoiced to see him, and had a "revelation" all ready for him, just suited to their joint purpose. The revelation in part is as follows. "A commandment to Joseph and Sidney December 7, 1830, saying: Listen to the voice of the Lord, your God; I am Alpha and Omega. Behold! Verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works; I have heard thy prayers, and prepared thee for a greater work; thou art blessed, for thou shalt do great things. Behold! thou wast sent forth as John, to prepare the way before me and Elijah, which should come, and thou knewest it not. Thou didst baptize with water unto repentance, but they secured not the Holy Ghost. But now I give unto thee a commandment that thou shalt baptize with water and give the Holy Ghost by laying on of hands, even as the apostles of old. And it shall come to pass that thou shalt be a great work in the land, even among the Gentiles."

Rigdon remained with Smith about two months, receiving revelations and preaching the new doctrine. Soon after his return to Ohio, Smith and several of his relatives arrived at Kirtland which, for a time, was the "New Jerusalem" of the Mormons.

Sidney Rigdon was born in 1793 and died in 1876. It is said he refused to recognize the authority of Brigham Young and was excommunicated from the Mormon church.

Akron, Ohio.

LECTURES BY DR. WATKINSON

During the week of Oct. 14-20 the students of the University of Chicago had the pleasure of hearing Dr. Watkinson of London, England, in a series of instructive lectures on preaching. Dr. Watkinson, who is a preacher of reputation, and the author of four volumes of sermons, was formerly pastor of a large Methodist church in London, but is now in the lecture field.

He chose as his subjects for the four lectures "The Material for the Sermon," "Preparation of the Sermon," "Delivery of the Sermon" and "Preaching to the People." His addresses were full of sound, sane thought clothed in new and refreshing forms, and heightened all the way through by admirable wit. He was one of those young old men, and at the start made every young minister in his audience feel that he had a message for him.

He proved to his hearers by his own lectures that old truths are never hackneyed when presented in new ways, and related, how while in New York, he saw in the street cars the advertisement, "We could not improve the powder. Therefore we improved the box." So the Gospel of Christ could not be improved upon, but its presentation could.

His lectures were richly and aptly illustrated throughout, revealing a large

fund of general information. Among the many practical truths that he emphasized were the following: (1) It was a mistake to think that the common people were best reached by casting away dignity and solemnity, and he deplored the act of the minister who in a slum district addressed his audience as "Fellow bloakes." (2) The true preacher must preach from his own experience. Within his own religious consciousness, out of his own sufferings and doubts and trials, like St. Paul, must he get the means to lead his people to eternal truth. Dr. Watkinson made a profound impression upon his audiences and will be heartily welcomed if he comes again.

R. W. G.

A PETITION.

Let me get not far from the common road,
With, all around me, the common things;
Let me feel the nip of the Winters' cold;
The quiver and stir of budding springs;
The Summers' heat, and the Autumns' lull;
And a sense of the old world beautiful.

Let me hear the children about the house;—
No sermon so great in all the land—

Let me greet the glance of an earnest eye,

The cheerful clasp of a toiling hand;
Let me linger where throbs the heart of Life,

And where hope and valor mark the strife.

Be deaf my ears to the siren notes

That lure to vain and glittering peaks,
Where seldom the feet of mortals tread,
And only a frigid nature speaks;
The great sun glints from their chilly spires,

To kindle in gentle vales his fires.

Let me find true rest in weariness;

Let me know the worth of the grime of things;

And face, clear-eyed, the struggling days
That come with bruises, but not with stings.

The Just One ruleth this Vast Estate;
Shall I count that little which He makes great?

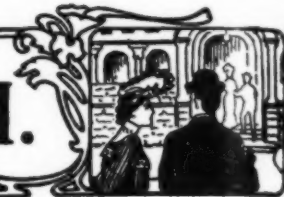
—Julian A. DuBois.

He who is willing to preach on the street corner will find his pulpit grow into a tabernacle.

We may not know what is on the other side of the wall, but we can find out what is on our own side.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
JESUS IN GETHSEMANE.

Lesson for November 11—Matthew 26.
23-50.

The word Gethsemane means "oil press," and it is probable that a press for the making of oil was located there. Olives grew in abundance in the regions round about, and Gethsemane was convenient for the rural visitors to Jerusalem to leave the product of their trees. It is on the western slope of the Mount of Olives.

Having arrived at the garden, accompanied by his disciples, Jesus bade them stay near the entrance, while he and the ones whom he had selected went farther into the gloom of the retreat for prayer. He was in the shadow of the cross, and the "mount without a city's wall" was already enveloping him. His spirits, subject to conditions that surrounded him, the same as all other men, were under the spell of the impending doom. "In this hour of darkness he felt that he must throw himself upon the Father's bosom."—Johnson.

Jesus and Peter, taking the two sons of Zebedee, went aside for prayer. These three formed "the inner circle." They had witnessed his transfiguration and his greatest miracles (Mk. 5:37).

In the quietude of the solemn hour, with darkness all about him, he "began to be sorrowful and very heavy." My friends, this story is beyond our understanding. We can not appreciate its full meaning. With bated breath we recite these incidents, and thank God that Jesus "bore our griefs." We may not know its fullness, but we can be very grateful for the price Jesus is here paying for our redemption. He declares, "My soul is exceedingly sorrowful, even unto death." How like that tragic cry of David, "O that I had died," and yet how different the sorrow. David wept for a wayward son, Jesus' heart was broken by a sinful world he afterward died to redeem.

How natural that Jesus should want them to "tarry here and watch." Nothing so stirs the human heart as timely sympathy, rightly expressed. The companionship of suffering is the tenderest in the world. Members of the Brotherhood of Pain need no badge, but theirs is the tie of "mutual woes." Jesus' longing for the presence of his disciples is perfectly natural under the circumstances.

Leaving his "inner circle" the Master went "a stone's cast" farther into the gloom of the Garden. And then the prayer! "If it be possible—not my will—Thine be done." He who had taught his disciples to pray, "Thy will be done," is now offering that same petition to the Father.

There are mysteries connected with this lesson that will never be known until we "see face to face and know as we are known." These incidents are fraught with the deepest interest, and abiding tragedy as well as enduring sympathy is

here. After all, is not the best lesson you and I can get out of this story that of the need of human sympathy?

The needy protest against organized kindness, they cry out against mechanical charity. What the world wants, after all, is sympathy. A. E. Cory uttered the cry of the missionaries on all stations when he said, "Brethren, we do have to have money to sustain the cause, we do want you to pray for us, but we MUST have your abiding sympathy."

Jesus had the comforting sympathy and presence of an angel in the garden. Speaking of him, Dr. Robertson said, "He is an anonymous angel; his name is unknown. But he came down into Gethsemane and there strengthened my Lord to go through the agony for me, that he might go forward to the cross and there finish my redemption for me."

56 PRAYER MEETING

By SILAS JONES

A LUKEWARM CHURCH.

Topic, Nov. 14. Rev. 3:14-22.

The city of Laodicea was destroyed by earthquake in 60 A. D. It rebuilt itself without the help which Rome was accustomed to give to cities that met with disaster. It was a financial center and its increase in riches was rapid. The church had a share in the city's prosperity. Unfortunately, it also partook of the prevailing spirit of worldly culture and enjoyment. It was self-righteous, perhaps because the heathen of the city were willing to grant that it was not fanatical in its advocacy of its faith. Men do not grow self-righteous when they have their eyes fixed upon the Lord and their ears open to hear his word. It is only when they begin to regard the opinions of the world that they become satisfied with their attainments. The world is always at hand with words of praise for the disciple of the Lord who does not cleave to his Master with ardent love. Such a disciple does not trouble the conscience of the pleasure seeker. Of course the world that is weary of its sin is not pleased with the easy going disciple. It must condemn him as unfaithful. It asks him for bread and he gives it a stone. It looks to him for light and it finds him darkness.

The lukewarm church is bound to deteriorate. Without fervent love there can be no sound morals. The church that is lukewarm will soon tolerate vices which it now abhors. There must be a passion for righteousness or righteousness will cease to be held in honor. When a man complains, as one did to me recently, of the money expenditure required to capture and convict a thieving banker, and says that the cost of capturing such men is greater than the benefit, we have a right to doubt the moral vigor of that man. He will sell virtue and honor for money. If all the citizens of the United States were like him, we should have to give up all hope of honest government. Men of his kind vote for the benefit of their pocketbooks. The fact that human life is being wasted is not considered by them when they cast

their ballots. They are, many of them, respectable men. They belong to the church. But they count not for righteousness. The investigations into the methods of insurance companies revealed the moral temper of some of them. Men with a passion for truth and justice are not often found with their hands in other men's pockets. The church has no excuse for its existence if it fails to furnish men whose fervent love makes them conspicuous in the advocacy of all causes that have the approval of God. In view of the neglect of the church by so many men of energy and conscience, the church ought to ask whether it stands for the things that command the support of earnest men. Men of sense will not give money to an institution that preaches the gospel of respectability and ease.

"I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Christ does not force his way into our lives. He seeks admission, but he comes in only when we invite him. It is our wisdom to watch for his coming and be ready to open the door. He makes his promise to him that overcometh, which also shows that our progress in the Christian life depends upon ourselves. Salvation is free for those who receive Christ into their lives and fight valiantly the battles of the Lord.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

CHRIST'S LIFE: HIS SORROWS AND HOW HE BORE THEM.

Topic Nov. 11: John 11:30-38; Isaiah 53:3-5.

It is the old pathetic record—so familiar, indeed, that its meaning is largely lost on our long accustomed ears: "He was despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him. He was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

In all the literature of the world, there is nothing that approaches this Fifty-third chapter of Isaiah in prophetic vividness and pathetic completeness. It is majestic in its very simplicity. It is marvelous in its revelation of the character of the Messiah of mankind—the world's Redeemer. And yet this "Story long beloved of men" seems to fall all too cold upon dull and deaf ears. There is added pathos in that saddest of all the plaints of the suffering Son of God. "When the Son of man shall come will he find faith on the earth?"

Worse than all the suffering of the Christ on the Cross was the sense of neglect, the loneliness that haunted his heart, the nameless fear in the garden

of Gethsemane lest his broken body might fall him in the last hour that he knew was coming upon him. O, it was not the pain of the Cross nor its shame, but the loneliness of soul that oppressed Him, when at the last supper he said, "All ye shall be offended because of me to-night." We have it in the record—"They all forsook him and fled." The pathos of unutterable loneliness was what burdened the great soul of the Master; for it is written in the record of the betrayal: "And he taketh with him Peter and James and John and began to be greatly amazed and sore troubled. And he said unto them, 'My soul is exceedingly sorrowful, even unto death: tarry ye here and watch.' And they slept and later they all forsook him and fled! But greater than all the loneliness and the sense of neglect that crushed his

spirit, was the knowledge that one of the twelve was to betray him. Broken friendship, disregarded discipleship, are among the heart-breaking things in this world. They almost broke the heart of Christ while he was in the world. And I sometimes wonder if they give him like pain to-day? The thought ought to tender all our relations to one another and toward him.

Not his own suffering nor his own sorrow, but rather that of others is the pain of all sensitive souls. Such, I am sure, was the continual burden of the Son of Man, as he walked among the suffering throng. Nor was it the woes of men that stirred his serene soul to its depths, though he was moved with compassion upon the multitudes as he beheld them as sheep without a shepherd. It was rather the cold, critical, cynical, carping,

faultfinding classes that really tried his spirit. We have an illustration of it in our lesson in the story of the raising of Lazarus. When the Master came to the tomb we are told he "groaned in himself." The revised version says, "He was moved with indignation in himself." We find ourselves marveling that the tender Christ should be indignant at the very grave of his dead friend—one of the few close friends apart from the apostolic company. Why was it? Ah, the critic was there, as everywhere! "Some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" The criticisms of the Pharisees and even of those who were, or wanted to be his friends, was, I am persuaded, one of the heaviest burdens the master bore.

The Pastor's Missionary Zeal

Cecil J. Armstrong

Can the missionary zeal of a pastor be too great? In every church there are those who will answer this question affirmatively. Sometimes pastors by action, if not by word, thus settle this question. But the pastor who ascends the mount of vision and beholds the world's degradation and need, who really enters into God's purpose in Jesus Christ, who fully appreciates the divine imperative to evangelize the world must answer this question in the negative. The pastor's missionary zeal cannot be too great. It was missionary zeal that consumed the Lord. Was there ever such an incarnation of the missionary spirit? Is the disciple above his Lord? Will the faithful pastor forsake the path of sacrifice, the path made sacred by the feet of Jesus? What if it does cost him suffering because his zeal is misunderstood, or is not rewarded with a commensurate response from his church? What if it does cost him his pulpit? He will be rewarded with fellowship in the sufferings of Christ, and the sacred joy that comes to those who have done their best.

By whom is the pastor to be judged: by man or Christ? We pastors need to have this question thrust upon our attention for so often we are tempted to make our recognition of Christ's judgeship theoretical and the judgeship of man real. Yet in our heart of hearts, in spite of plausible excuses and fallacious reasonings, we know that it is unto Christ that we stand or fall. The judgment means more to the pastor than to the man in the pew. The pastor bears a double responsibility. He is accountable for his life and deeds, and also for the way in which he instructs and leads the people of God. When a pastor really grasps the awful fact that Christ, not man, is his judge he realizes that to preach the Gospel is more than to instruct in first principles, to emphasize Christian unity, and to impress people with the necessity of righteous living. It means to do that, but to do much more. It means to clarify the church's vision that she may see "unto the uttermost part of the earth," to enlarge her heart that she may love the heathen for whom Christ died, to expand her liberality so that, joyfully and lovingly, she may give her money to send the Gospel to all men. Well may the pastor, as he faces the responsibility of his office, tremble and exclaim, "Woe is unto me if I am not true to the missionary obligation. Christ is my judge. It is in his presence that I must stand to be judged

faithful or unfaithful." Let men judge as they may, the pastor must be faithful to Christ.

May the pastor slacken in his missionary zeal because of opposition in his church? This question has virtually been answered, but I discuss it here because it needs great emphasis. When the pastor is confronted with opposition (and every pastor will meet opposition to a missionary propaganda) he is tempted to slacken in missionary zeal. Good friends will sometimes advise it, and prominent members sometimes demand it. Caution will whisper "Go fast slowly." But, granting that the pastor is wise in his methods, he must refuse to listen to those cautious ones who advise cessation, or to those who, lacking the spirit of Christ, and being willing for the church at home to languish and the heathen abroad to live in darkness, demand cessation. The call to missionary effort is a "heavenly vision" granted by the risen, radiant Christ to the pastor, and he who is "disobedient unto the heavenly vision" must stultify his soul and betray his trust. While the pastor is in a true sense the servant of the church, in a much higher sense he is the servant of him who died for all men. The message of the Cross is more than a call to repentance; it is a call to world-wide evangelization. Who is the supreme master of the pastor? Is he the man who says "Be cautious," the man who says "Stop," or the Christ who says "Go?" Faith must never be subservient to caution, nor optimism the bond servant of circumstances. There is a place where faith must refuse the advice of caution, and optimism must break the shackles of bigotry and covetousness that would enslave it. This faith and optimism the pastor must have. Missionary development does not come in a night. It is the result of prayer and anguish on the part of the pastor. It is nurtured amid the struggle with opposition that stops not at the repudiation of the last command of Jesus. The pastor must never slacken in his missionary zeal. In too many pulpits to-day there is a theoretical acknowledgment of the authority of Christ, and a practical acknowledgment of the authority of narrow-minded and stingy brethren. The acknowledgment of the authority of Jesus is valueless unless it is proved by a sincere preaching of the gospel of giving and a fearless effort to engage the church in her real mission, viz.:—the evangelization of the whole

world. Let men oppose if they will, let the church be cold and unresponsive if she will, but do thou, O pastor, behold the towering figure of the Son of God as, clothed with all authority in heaven and on earth, he points to the regions beyond, to the unnumbered millions who wander beneath the stars vainly wondering if they be the myriad eyes of an avenging deity or the blossoms that mark the footprints of a beneficent God, and do thou hear him as, in a voice that tolerates no disobedience, he commands thee to send to them his Gospel. Dare you disobey? Dare you?

When tempted to turn aside from this sacred duty, this divine privilege, spend a while at the foot of the Cross, fight out the battle in the presence of the agonies of Calvary, and there you will receive inspiration and courage to do the work so dear to the heart of your dying Redeemer. As you gaze into the face of the crucified one you will hear him gently say.

"I gave, I gave, my life for thee; What hast thou given for me?"

"What song is sung not of sorrow?
What triumph well won without pain?
What virtue shall be, and not borrow
Bright lustre from many a stain?"

"What birth has there been without travail?
What battle well won without blood?
What good shall there be without evil
Ingarnered as chaff with the good?"

"Lo the Cross set in rocks by the Roman,
And nourished by blood of the Lamb,
And watered by tears of the woman,
Has flourished, has spread like the palm;

"Has put forth in the frosts and far regions
Of snows in the North and South sands,
Where never the tramp of his legions
Was heard, nor reached forth his red hands.

"Be thankful; the price and the payment,
The birth, the privations and scorn,
The Cross, and the parting of raiment,
Are finished. The star brought us morn:

"Look starward; stand far and unearthy,
Free-soul'd as a banner unfurl'd.
Be worthy, O brother, be worthy!
For a God was the price of the world."

(From an address delivered at the National Convention, Buffalo, N. Y., Oct. 15, 1906, on "The Missionary Bump.")



Home and the Children

TO A CHILD JUST AWAKENED.
What thro' the night hours hast thou seen?

Within what spirit world hast been?—
That thou, last eve a bit of clay,
A little satyr worn with play,
The tender scorn of one and all,
A rosy little animal.
Shouldst wake at morn a thing divine,
A mystic who has crossed the line
Into the world unseen? There lies
Its awe in thy wide-lidded eyes.

—Caroline Stern, in the Atlantic.

A NOTABLE REVELATION.

By Mary A. Lewis.

I was sitting in front of the open piano. The room was dark except for the dim red light shining in from the hall, and the odor of Japanese incense pervaded the room. The last strains of Chopin's Twelfth Nocturne had died away in the world where all good strains go, and I laid my weary head for a moment against the music before me. It was not more than a minute before I heard a wee voice say: "Bonnie lassie, will ye gang, will ye gang?"

I looked around and saw the funniest little sprite imaginable, beside me. His head was black and oblong and his body nothing but a stem.

"Why, hello," I said, "you look just like that last note I played, only you are not long enough."

"Oh, that's all right," he said, "I left the 'hold' at home. Come on."

He took my hand, and I felt myself with no resistance being drawn to somewhere. The scene was changed so utterly that I waited breathlessly to see what would happen. We came to a gate and on it was written the first two bars of "Home, Sweet Home."

"That's what it is," said my guide with a knowing look.

He knocked and the gate opened. We entered and I looked eagerly around. The ground or floor had the queerest look. It was like an enormous gridiron and the narrow black bars seemed a treacherous foothold for a mortal like myself. But I gave a gasp and plunged forward behind the little man who gamboled on ahead of me as easily as though he were on dry land.

"Please wait a minute," I cried, and as he stopped I crept slowly over the gridiron, which, by the way, was not hot, to where he stood grinning diabolically at me.

"Where am I," I said, "or am I or am I not?"

"Yes," he said, "you are. This is the land of notes and notable people. This is the kingdom of music, and you will meet all your old friends and enemies here."

"But why this discrepancy in the matter of floor?" I wailed, looking down at

my feet, which I was vainly endeavoring to keep fixed on the narrow perch.

"Why this is the universal staff. Did you ever see notes on anything but lines and spaces?"

I groaned aloud and said with a martyr-like air, "Go on."

Well, we "went on" and looking to my right I spied a group of little notes playing about in the gayest manner possible.

"Who are they?" I asked my guide.

"Show this mortal who you are," he said, and straight-way they arranged themselves one after another, and as they stood there a soft wind seemed to blow over them. Quick as thought all the other notes who stood about began dancing, for the tune they played was "Money Musk," and I said, "Oh, yes, I know that, my sister plays that, and you just ought to hear her do it." The notes began to look disgusted at this praise of some one else, and the head one said sulkily, "All right, go and get her to do it for you then, if you aren't satisfied," and in spite of my protestations the bar broke up and they began to play leap-note, which is played much as we mortals play leap-frog.

"Look," I cried, turning and grasping the flag of the little note with me, "look at these poor creatures." I pointed to a group of three notes manacled together, going about in a crazed manner, tearing their hair and moaning to themselves in a way truly blood-curdling. My guide, whose name was "Hy Gee," turned, looked calmly at the figures that had excited my compassion, thrust his hands into his pockets and said, "Yes, they are funny."

"Funny!" I exclaimed, horror-stricken. "It's fearful, why don't you do something for them?"

"Oh, they are all right," Hy Gee said with a laugh. "They are only the 'Lost Chord'; perhaps you have heard of it. Sullivan put them up to it, and they cannot stop now. They are lost, or their souls are, and they go about trying to find themselves. There comes 'A Natural' from 'Consolation' to help them. She is always doing that. I guess she makes them feel a good deal better."

"A Natural" was a sad, sweet-faced little woman, who going up to the "Lost Chord" seemed to be able to soothe those awful moans. At any rate I heard in the distance a sweet strain which sounded like "Earth has no sorrow which Heaven cannot cure."

"There's 'Coronation' over there, do you not see them?"

"I turned my gaze to where he pointed and saw a group of quarter notes standing about, seeming to look for some one.

"You ought to know that," continued Hy Gee. "You used to go to college, didn't you? I have heard those notes say that they used to get called out every single morning for weeks at a time in Chapel, and it was such a relief when

vacation came and they could get rested for the next year's siege."

"Who are those two happy looking individuals meandering towards us?" I asked. But before Hy Gee could say anything, one of the couples began to sing. "She's my sweetheart, I'm her beau, she's my Annie, I'm her Joe."

"Well," I said, as I hurried forward and gave each of them a hand, "Annie Rooney, I am glad to see you; I thought you had gone utterly out of existence and here you are again." "Oh, yes," piped Annie, "now we're married, never to part, but we keep out of sight of you mortals most of the time," and off she danced. I gazed after them as they departed. But my eyes soon left them for what seemed to me to be a very strange sight. There was a circle of tiny notes standing and looking down between the bars of the gridiron, from whence shrieks of terror and agony seemed to rise, while running about with pails of water in their hands were other notes.

"Do tell me what the matter is over there," I said to Hy Gee. "Come and see for yourself," he replied; so with a sigh I gave up the comparatively firm footing I had gained after many trials and much patience, and hobbled after him. We soon arrived at the scene of action. I was surprised at the work that was being done. The notes with the pails were continually pouring water through the spaces upon the flames that were leaping up from below. I asked one of the notes that was standing in the circle what was the cause of the disturbance, and he said with an unconcerned air, as though it was quite the usual thing, "Scotland's burning."

"Why, of course," said I, "I might have known that. But why do you always keep this circle?"

"Because it's a 'round,' ignorant mortal," he said, and deliberately turned his back on me to watch the proceedings.

Thus silenced, I moved away as rapidly as I could, for notable people are not

For Loss of Appetite

HORSFORD'S ACID PHOSPHATE.

It nourishes, strengthens and imparts new life and vigor. An excellent general tonic.

Board of Ministerial Relief of the Church of Christ

Aid in support of worthy, needy, disabled ministers of the Christian Church and their widows.

THIRD LORD'S DAY IN DECEMBER is the day set apart in all the churches for the offering to this work. If you make individual offerings send direct to the Board. Wills and Deeds should be made to "BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST, a corporation under the laws of the State of Indiana." Money received on the Annuity Plan.

Address all communications and make all checks, drafts, etc., payable to
BOARD OF MINISTERIAL RELIEF,
120 E. Market St., Indianapolis, Indiana.

always the most polite, and I feared that I might receive something even more humiliating than this last rebuff.

"See that procession over there?" said Hy Gee, poking his flag into my arm.

"Yes, but what is it, wedding, funeral or triumph?" I inquired.

"Neither," he replied, "that's 'Marching Through Georgia,' but they never get there. They have kept it up year after year, and never give up trying."

At one side of the procession and moving toward us was a tall, slender note. His movements were dignified and stately, and occasionally he paused, bowing deeply to some invisible person. The most peculiar characteristic of this note was his head. It was surrounded with a yellowish, reddish, whitish iridescent halo. He looked for all the world like a dandelion gone to seed and dyed yellow. I knew him in an instant; he was Paderewski's Minuet. Hy Gee was so surprised when I ejaculated "Paderewski!" that he fairly jumped.

"Why," he said, "do you know him? He and his set are new acquisitions to our country and I hardly know him myself."

"Oh, yes," I replied warmly, "he has inherited his father's hair, and any one would know him by that."

"Here come 'Ta-ra-ra-boom-de-ay,' 'After the Ball,' and the 'Picture that Was Turned Toward the Wall,'" said Hy Gee, giving me a laughing glance.

I gave one look at the Boom-de-ay crowd and quickly turned around, attempting to run away. Before I could go a step they had seen and surrounded me with joined hands. With diabolical grins they danced around me shrieking "Ta-ra-ra-boom-de-ay, Ta-ra-ra-boom-de-ay."

"Stop, stop," I cried, putting my hands over my afflicted ears, and trying to shut out the sound, but in vain, for the shrill notes still came, b-o-o-m de-ay—and in despair I fell on my knees and begged for mercy. I wept, wrung my hands, and at last they ceased, only as I promised that I would never allow any mortal to murder them again. Then they all ran off laughing at my distress. I dried my streaming eyes and looked about to see if there was nothing to take that last painful scene from me, and saw a group of queer, doubled up little notes.

"Who are they?" I whispered to my companion, for I did not wish to hurt their feelings.

"Oh, I don't know them," he said loudly. They are the tunes an ancient member of the bovine race died on."

"Hush," I said, "they will hear you."

"No, they won't," he replied. "They are stone deaf; they can't even hear themselves. If they could they would have been dead long before this."

"Do any of your notes ever die?" I asked.

"Yes," he said. "Now there was Marguerite; she died. She tried awful hard not to, and we did all we could to keep her from it, but we just couldn't help it. You mortals nearly murdered her, and she came home here and died; poor Marguerite, you remember her? 'I would not chide thee, chide thee, Marguerite,' that one."

"Yes, I remember her."

"And 'McGinty,' he died, too; he lives now only in the hearts of his countrymen. He was drowned and it killed him. But some of our people are hundreds of years old. One of the oldest

families is Luther's 'Ein Feste-Burg ist Unser Gott.' We love the band of little black-gowned pilgrims, with their quiet, determined faces, and when we feel discouraged we go to them, and they always help us. And all that Beethoven, Schubert, Mozart and Chopin have given us, will never grow old, either with us or you mortals. But what to us are the dearest and sweetest of all the notes are those which sing, 'Home, Sweet Home.' They will be passing by in a few minutes, and I will ask them to sing it for you."

We waited a moment and they came. At a signal they grouped themselves and I heard for the first time in its fullest sweetness that beautiful melody. The voices swelled and grew fuller at each line and after working to a grand crescendo the melody died away into a whisper of love and comfort, and I awoke to find myself truly at home, with my book open before me, and the little notes standing sedately in a row, where I had always seen them—at their post.—The Index.

CHEER UP.

Filling a Longfelt Want.

"Give us a national ode!"

The American people cried.

But Teddy's our National Him,

And there's Uncle Psalm, beside.

—E. G. Nedloh in November Lippincott's.

Gladys, the five-year-old daughter of one of our Kentucky ministers, Cecil J. Armstrong, of Winchester, surprised her mother one night by offering the following prayer: "Oh, Lord, do thou bless every one in the whole wide world. Bless not only the people, but also the animals. Bless the chickens so they won't peck us, the cats so they won't scratch us, the dogs so they won't bite us, the horses so they won't kick us, the goats so they won't butt us, and the cows so they won't horn us." The same little miss, upon another occasion, offered the following petition: "O, Lord, do thou bless every one in the whole wide world, except one person, but I won't tell you who he is."

A Long Nose.

In a village in Maryland an old deacon, in shaving himself on Sunday prior to church time, made a slight cut with the razor on the extreme end of his nose. Quickly calling to his wife, says the Philadelphia Ledger, he asked her if she had any court plaster in the house.

"You will find some in my sewing basket," she said.

The deacon soon had the cut covered.

Dr. PRICE'S Cream Baking Powder

Pure, Wholesome, Reliable

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

At church, in assisting with the collection, he noticed every one smile as he passed the plate, and some of the younger people laughed outright. Very much annoyed, he asked one of his assistants if there was anything wrong about his appearance.

"Well, I should say there was," answered the assistant. What is that upon your nose?"

"Court plaster!"

"No," said his friend, "it is the label from a spool of cotton. It says 'Warranted 200 yards.'"

"What is an epistle?" asked a Sunday school teacher.

There was a pause, and then a solitary hand went up. "I know, teacher."

"Well, my dear?"

"The wife of an apostle."—The Watchword.

OUR THOUGHTS ARE GERMS

By Addie Adelia Artman.

Our thoughts are germs, and flower or weed,

Will bring back home of its own kind.

The word of cheer, the humble deed.

Will bring to us a crown sublime.

LADIES MAN-TAILORED CLOTHING

We show in this ad only two of the many beautiful styles illustrated in our Spring and Summer catalogue for 1906. We buy and sell our goods so the most fastidious buyers need have no hesitancy in selecting our unexcelled waists or suits. Do not hesitate to write us about a garment. We are always glad to give you full particulars. Many styles of waists and suits came in too late to get in our catalogue, but we invite you to ask for anything you do not find listed, and you will find us prompt in our reply and just as prompt in our deliveries.

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No. 2.—This beautiful suit is made of nine-gored skirt, seams tailor stitched, as shown in the illustration. Front of waist is made with three wide box plaits with clusters of small tucks between. Back and long cuffs are tucked to match. Stock Collar with turnover effect. Made in color and cloth. Silks—Colors, white, black, brown and navy.....\$7.50 Silks—Colors, white, black, brown and navy.....\$11.50 Fancy Grey Suitings.....\$9.50 Samples of this suit submitted upon request.

No. 3.—This extremely pretty suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$5. Same style in silk, any color. Price.....\$10.98. Same style in Grey Suitings, \$9.00.

FROM THE FIELD

TELEGRAMS

Downs, Kan., Oct. 29. Greatest crowds in history of church here. Meeting two weeks old. Twenty-four additions. Seven yesterday. Evangelist H. E. Wilhite a power. His earnestness intense.

A. T. Ray, Minister.

Kansas City, Mo., Oct. 29.—Seventy-three added in seven days. Best meeting for the time ever seen here. Meeting full of power. Continue with great prospects. This is a wonderful church. Small and St. John.

CALIFORNIA

Pamona—Madison A. Hart, the minister of the First church, has been leading his people in a fine meeting with home forces. There were 28 additions. This church made fine offerings for church extension of \$203.45. All departments of the church are in a prosperous condition.

ILLINOIS

Sullivan—The union meeting held by Chas. Reign Scoville and his coworkers closed Monday night, October 15th, with 732 additions to all the churches. Four hundred and fifty of this number united with the Christian church. The meeting continues in the Christian church with home forces with twenty additions during a week, nine of them at the Sunday services. J. G. McNutt leads the forces of the Christian church.

Cooksville—E. E. Boyer of Eureka, held a three weeks' meeting in this church which resulted in twenty-one additions. He assisted the pastor, Ira L. Parvin, who commends Bro. Boyer as an evangelist of much ability. The Bible school has doubled its membership within the month in a local contest, the offerings averaging five cents per member.

Lincoln—W. H. Cannon, the minister, has the assistance of evangelists W. J. Lockhart and W. E. M. Hackleman in a meeting with this church which began October 21st. There were 11 accessions the first day of the meeting. Ample preparations had been made and church and ministers are laboring together enthusiastically for a great meeting.

Fairfield—There was one addition October 21st to the membership of this church for which Allen T. Shaw has been ministering the past year. The new year is beginning with an encouraging outlook.

Danville—J. Seymour Smith is in a revival meeting with the old Union church near Danville with good audiences and an increasing interest. According to the first reports of the meeting there had been two confessions. There were two baptisms at regular services, not yet reported.

Rutland—C. L. Organ, State Evangelist of Iowa, closed his meeting Oct. 24th with fifty additions. Of these, 43 were by confession. This was the greatest meeting ever held in Rutland and the church, under the enthusiastic ministry of R. B. Doan, sets its face towards other victories for the future.

Pontiac—W. M. McColley has ended a fine meeting with the Long Point church whose pastor is F. W. Sutton. Mrs. J. E. Powell, Bloomington, Ill., assisted in the services as gospel singer. There were 13 additions.

Mt. Sterling—J. Tilden Sapp of Canton, Mo., has ended a thirteen days' meeting at Hazel Dell in which there were seven additions, four of them by confession. The church is in excellent condition.

Niantic.—The meeting in which J. Will Walters, the pastor, had the co-operation of Chas. McVay singer, closed with 41 additions in twenty days. All were by confession except six. Two large choruses were a great factor in the success of the meeting.

INDIANA

Hammond—In regular services October 21st there was one confession and one addition by letter. C. J. Sharpe is the successful leader of this church in all its enterprises.

Indiana Harbor—A good meeting was recently ended in which there were 35 additions to the membership of this congregation for which C. J. Sharpe of Hammond is preaching on Sunday afternoons. The meeting was held by the Snodgrass Brothers as evangelists.

Russellville—The "Martin Family" is now in a meeting with this church. At the time of the first report there had been twenty additions. Audiences are excellent and many of the influential people of the town are being reached in the meeting.

KANSAS

Fredonia—There were two additions October 21st, one of them by confession. H. M. Johnson, the pastor, has had 21 additions in less than three months of regular work of this congregation as the result of his enthusiastic labors.

MICHIGAN

Sault Sainte Marie—R. Bruce Brown has had recently two additions at each of his preaching places in Calumet, Marquette and this city. There are only three congregations in the north peninsula of Michigan. Their baptismal services are held on the shore of the Great Lake.

MISSOURI

Festus—A new baptistry has recently been installed in this church of which Daniel George Cole is pastor. There was one addition October 21st. There had been additions nearly every Sunday in the regular services. The church and pastor are planning for a revival to be held in February by Simpson Ely of Joplin, Mo.

MONTANA

Billings—J. H. O. Smart as evangelist and H. S. Saxton and wife are assisting the pastor, O. F. McHargue in a meeting which began October 7th. At the time of the first report, October 23rd, there had been 28 additions. The meeting is drawing the largest audiences ever assembled in a church building in Billings and continues with prospect for much success.

Missoula—W. H. Bagby, the pastor, with the assistance of Howard S. Saxton as singing evangelist, has begun a revival meeting with this church. The report at the beginning of the meeting indicates that the revival will be one of the most successful ever held by the church.

OHIO

Findlay—The First church is prospering under the efficient leadership of Chas. L. Bass, the minister. There were two additions October 21st. A local chapter of the Brotherhood of Andrew and Phillip has recently been organized which it is hoped will mean the enlistment of a large number of the men in the interests of the church.

OKLAHOMA

Watonga—Since the last report from this church of which F. Douglas Wharton is the minister, there have been ten additions, two of them October 21st. The church has been greatly encouraged by additions almost every Sunday during the last three months.

MT. STERLING DEDICATION.

During the last few months the Christian church at Mt. Sterling, Ill., has given itself to the labors of enlarging their building by the addition of four class rooms and the complete finishing and furnishing of the basement. Two of the new rooms will be used as robing rooms and one as a work room for the ladies' societies. In the basement there is a dining room and a kitchen and other conveniences. Sunday, October 14, was observed as Dedication Day. Russell H. Thrapp of Jacksonville, had charge of the services. After the communion service Sunday morning and a short sermon by Bro. Thrapp, he raised the money still to be paid on the new building which was \$800. The total cost of the building was \$3,200. In the afternoon services, the other ministers of the city had fellowship, offering words of congratulation and encouragement to the pastor and to the Christian church. Special music by the choir and a ladies' quartet added interest to the services and all joined heartily in the singing of well known hymns which voiced the feeling of praise and thanksgiving in the hearts of the congregation. J. E. Lorton, the faithful minister, has the satisfaction of successful leadership of his church in these enterprises. The church continues its work with enthusiasm and the most encouraging outlook.

INDIANAPOLIS CAMPAIGN.

A simultaneous evangelistic campaign was launched by the Christian churches of Indianapolis last Sunday, all of the fourteen churches in the city co-operating. All of the churches will have the assistance of evangelists except the Olive Branch church, J. M. Canfield, pastor, where the meeting will be held by home forces.

In the organization of the forces of the city the following executive committee was chosen: F. W. Norton, chairman, 5328 Julian avenue; D. R. Lucas, A. B. Philpott, E. H. Clifford, Prof. C. B. Coleman, C. B. Newman, Austin Hunter, Walter Howe, Dr. J. H. Brill, A. L. Orcutt, C. A. Hilgenberg, A. C. Ward, O. E. Torres, secretary.

Plans for the campaign included a thoroughgoing canvass of the city, and the distribution of literature giving help

ful information in regard to the Disciples. On Sunday afternoons during the progress of the campaign, great mass meetings will be held in Tomlinson Hall, which seats 4,000 people. Z. T. Sweeney and John E. Pounds have been secured as two of the speakers for these rally services.

The following is the list of churches and evangelists:

Central—Richard W. Abberley, evangelist; Mrs. J. E. Powell, singer.

Third—Charles R. Scoville, evangelist; De Loss Smith, singer, and Percy Kendall and wife.

Sixth—H. F. MacLane, evangelist; C. E. McVey, singer.

Irvington—C. A. Young, evangelist.

North Park—M. W. Harkins, evangelist.

Seventh—J. P. Lucas, evangelist.

West Morris street—Thomas L. Cooksey, evangelist.

West Park—T. J. Legg, evangelist; Mrs. Calvert, singer.

Hillside—H. O. Pritchard, evangelist.

Haughville—Clay Trusty, Carl Barnett, singer.

Second—

Fourth—E. L. Frazier, evangelist; H. K. Shields, singer.

Olive Branch—J. M. Canfield.

YOUNG PEOPLE'S MISSIONARY CONFERENCE AT OAKLAND.

By Earl S. Bingham, Promoter.

To say that the Young People's International Missionary Conference at Oakland, California, was a greater success than its most sanguine supporters anticipated is simply stating the fact. The Westerners have a reputation for believing great things will come to pass, and planning for them, and the church workers are no exception to this rule. The plans for a Conference of three thousand representing every evangelical denomination, and every organization interested in the progress of Christian work were fully realized.

The meetings were held from October 15th to 18th in the First Presbyterian church. Much of the success of the Conference was due to the preparation made for it through extensive methods of advertising, and the coming to the coast of Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, and Mr. William Shaw of Boston, Treasurer of the International Christian Endeavor Union, and Dr. Alexander Henry of Philadelphia, Secretary of the Presbyterian Board.

The principal speakers from the East were Presbyterians because they were on the coast to attend the meeting of the California Synod. The other denominations were more numerously represented on the program in consequence. The plans for advertising this great Conference were set in motion five weeks before the meetings by the writer, who performed the same work for a previous Conference.

The Program.

The program of the four days' sessions included every phase of Home and Foreign Missionary Work. The speakers were limited to twenty and twenty-five minutes. Each session began with reading and exposition of a passage of scripture which was the basis for the work of that session. The meetings opened at nine o'clock in the morning, and continued all day and evening excepting intermissions for lunch and dinner.

The first day, Monday, was preparation day, and was considered under three heads, one for each session: "The Bible Basis of Missionary Work, Helps and Hindrances, and Entering the Open Door." Under the latter title, Rev. Chas. R. Brown gave his great address, "The Haystack Centennial Celebration."

Tuesday's session was devoted to Home Missionary Work. "City Missions, Aliens or Americans, the Country Church, and Needy American Fields," were among the topics discussed. A great address was delivered under the topic "The Freedmen" by Rev. O. E. Jones, pastor of the A. M. E. church, which called forth great applause and admiration. Dr. Alexander Henry delivered an address and conducted a Conference of Sunday School Superintendents that was very helpful.

The Wednesday session was devoted to Foreign Missionary Work. "World Evangelization, Race Reform, Needs and Opportunities Abroad, Industrial Missions, Medical Missions, Educational Work, and Evangelizing Our Generation, were considered. One of the most interesting hours of the day was when Rev. J. H. Laughlin, Superintendent of the Chinese Mission Work in San Francisco, which since the earthquake and fire has been removed to Oakland, had charge, when classes of Chinese, Japanese and Korean children appeared on the platform, and sang and recited. Their voices were good, and they sang in English our American hymns with expression and feeling. Mr. Robert E. Speer gave one of his great addresses, "Spiritual Need." Miss Carolyn MacDonald, International Secretary of the Y. W. C. A. in Japan, spoke of "The Needs and Opportunities of Missionary Work in Japan," and Rev. Ng Poon Chew, editor of the Chinese daily newspaper of Oakland, delivered an address upon "The Opportunity We Have and the Obligation We Owe to the New China That Is Awakening." It was an address that called forth the sympathy and admiration of the audience.

The last day was Conference day, when the delegates considered "Study-Pray-Give-Go; Forces at Work; and Unto the Uttermost Parts." A number of Conferences were held and Mission Study was considered, and all the plans and methods for successful work for Churches, Sunday Schools, Woman's Societies, and Young People's Societies were discussed. Mr. Speer delivered an address "A Call to Service," and the Conference closed with a powerful address by Mr. Wm. Shaw on "The Young People's Society a World Force."

As an expression of what the delegates would do to promote Missionary Work, a Missionary Covenant Card was signed on which the persons pledged themselves to one or more of the following things:

To pray more for Missions; to work more for Missions; to pay more for Missions; to study more about Missions; to seriously consider going; to go as a Home or Foreign Missionary, if God permit. From the number of cards signed it was shown that there was real deep and earnest interest on the part of many delegates.

Missionary Exhibit.

There was a fine display of Mission Books and helps by each of the denominations. The auditorium of the church where the meetings were held, was hung with banners on which were the sayings of great missionaries.

Missionary Federation Formed.

Annuity Bonds

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AMERICAN CHRISTIAN MISSIONARY SOCIETY

are investments for time and for eternity.

Place any amount with us, from fifty dollars up. We will issue a bond in legal form, guaranteeing interest at the rate of five or six per cent, according to age, until your death. The money will then be used in Preaching the Gospel in America.

Write for fuller explanation.

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Wanting to come to Texas may write me stating what you want.

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INTEREST at 6% guaranteed up to January 1st, 1908; after that 104.15% up to—well, better write for particulars.

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Bible Games for Children. Simple, fascinating and instructive. "Bible Boys," a card game dwelling on the history of prominent men of the Bible. "Bible Girls," a study of biblical women. 36 cards beautifully illustrated. These games are a big success. Every Christian home should have them. Order now. Either 2c postpaid. Evangelical Pub. Co., Lakeside Bldg., Chicago.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

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Send for Samples.
S. D. CHILDS & CO., 200 Clark St., Chicago

The success of this Conference was so encouraging that it was deemed wise to arrange for a pre-eminent organization which is to be called "The Interdenominational Missionary Federation," which will hold similar institutions on a smaller scale in other cities in California; promote missionary interest by exchanging of missionary speaking between the denominations; and maintain a Bureau of Information. The permanent officers of the organization have not yet been named, but it will be controlled by a General Committee of seventy-five, selected from the different denominations. Rev. Dwight E. Potter is chairman of the Nominating Committee.

"AFTER THREE YEARS."

After three years of pastoral work in Iowa's most beautiful city, I expect to re-enter the evangelistic field Jan. 1. During my term of service for the Davenport church we have received 170 persons into the membership, doubled all the missionary activities, and built a beautiful parsonage, though this is not yet paid for. The church is at peace, and will go on in the Lord's work with increasing momentum. During the time of my former field work I assisted in meetings in 20 states, four Canadian Provinces and preached four years in England. I am now in my prime and hope to do my best work. I am to spend November in a meeting in New York state, and then return home for December and finish here, and go into the general field with the new year. Churches wishing my services for meetings can address me during November at South Butler, N. Y., and after Dec. 1, at Davenport, Iowa.

A. Martin.

THE CHICAGO CHURCHES.

There was one confession at the Logan Square church Sunday, October 21.

Plans are being vigorously carried forward by the congregation at Whiting for the erection of a building. C. J. Sharpe is directing the labors of this congregation.

The fall rally of the Chicago Christian Endeavor Union was held Monday evening, October 22, in the Y. M. C. A. auditorium. The speaker of the Rally was Rev. A. C. Dixon, pastor of the Moody church. So great was the attendance that an over-flow meeting was necessary.

A new \$25,000 church house is includ-

ed in the plans of the Hammond church, whose pastor is C. J. Sharpe.

The First Bible Conference in Chicago of the American Bible League was held this week at the Y. M. C. A. auditorium. Wm. Phillips Hall of New York is the president of the league.

Last Sunday marked the close of six months' service of Parker Stockdale as pastor of the Jackson Boulevard church. During this time there have been 47 additions to the church. The present membership is 843. Six hundred and eighty-seven pupils are enrolled in the Sunday school. Audiences are excellent and the work of the church proceeds with much enthusiasm.

The regular meeting of the Chicago Ministers' Association will be held Monday, November 5, in the breakfast room of the Grand Pacific hotel.

The Quarterly Rally of the Chicago Christian Missionary Society was held last Sunday afternoon in Willard Hall. Much before the time for the meeting enthusiastic delegations began arriving from the congregations scattered throughout the city. When the hour for opening arrived, the hall was crowded and almost every seat was taken. The meeting was opened by the president of the society, Mr. E. M. Bowman, who called upon City Evangelist Sumner T. Martin for the invocation. After the scripture reading by Dr. E. S. Ames, Parker Stockdale led in prayer. Music for the occasion was furnished by Miss Mary Lena Nelson and Miss Natalie French of the First church. Miss Nelson rendered a very pleasing violin solo and Miss French sang very acceptably. The address of the afternoon was delivered by Dr. H. L. Willett, who spoke on "The Unknown God." His sermon was an inspiring presentation of the message for the city in which he sounded a stirring call for the Disciples to take high ground in the character of the preaching and teaching for the present day.

Following the sermon C. G. Kindred took charge of the meeting and made a call for contributions to the Larrabee fund. He asked for \$260 and so liberal and persistently did the congregation and individuals respond that before this part of the service was over about \$300 had been contributed.

The Rally was attended by splendid delegations from many of the churches. Jackson Boulevard had 90 present, which was the largest number, but there was also a large representation from Irving

What Sulphur Does

For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Send your name and address to-day for a free trial package and see for yourself.

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Park, Douglas Park, Evanston and one or two other churches. Some pleasantry was furnished at the close of the meeting when, after the chairman had appointed a nominating committee, C. G. Kindred stepped to the platform and called for a vote upon his motion that the committee be instructed to return the nomination of E. M. Bowman, president of the C. C. M. S. The chairman ruled Bro. Kindred out of order, but in spite of his protest, the motion was put and responded to with a chorus of "ayes."

The Evanston church last Sunday observed the fifth anniversary of the beginning of the pastorate of W. D. Ward. In the morning was held the annual roll call and Rally service, at which there were responses from 82 resident members and from three of those on the absent list. At the evening service, E. S. Ames of Hyde Park, who was the first pastor of the Evanston church, made the address. His message was an inspiration to all. The church now has 114 resident members. There have been five additions recently. In further recognition of the importance of the present occasion, a general social and reception was held Tuesday evening, October 30.

Sumner T. Martin, the city evangelist, resides at 2136 Congress street. Phone Ogden 6943.

EMPHASIS UPON BAPTISM.

(Continued from page 979.)

the contents of the paragraph under consideration, to see therein the benevolent desire of God to place believers in possession of the solid comfort inseparable from the knowledge of forgiveness, and to note the easy method by which he imparts the joyous assurance of this blessing. He does not propose to communicate this knowledge by special revelation in each individual case, but points to his "immutable" promise, accompanied by his equally "immutable" oath, "that by two immutable things in which it was impossible for God to lie, we may have strong consolation"—infallible assurance of acceptance. Nor are we left in uncertainty as to who may intelligently claim the promised blessing. They are all "who have fled for refuge to lay hold on the hope set before us." And how may we "lay hold" of this precious hope, which is made "both sure and steadfast" by its connection with an "immutable," divine promise, "wherein it is impossible for God to lie?" If the promise had been

hidden in the darkness of uncertainty for men to grope after, without divine guidance, the desire and purpose of God to afford "strong consolation" through the divine assurance of remission, would have been completely nullified. No; he has accompanied this promise with his gracious instructions as to when, and how we may "lay hold of the hope set before us." In the inauguration of the New Covenant for all ages, and all generations, he said to believing, but unpardoned men anxiously and eagerly reaching out for relief and consolation, "Repent, and be baptized, everyone of you in the name of Jesus Christ, for the remission of sins and you shall receive the gift of the Holy Spirit." It requires no recondite exegesis to discover the meaning of this clear instruction. It takes a deal of sophistical interpretation to hide its obvious import. And we ought here to say with the inspired Paul, "Let God be true and every man a liar," who would dare to make an issue with him, or to stand in opposition to his divine teaching? The conclusion is that all the emphasis which we have placed upon baptism as a divinely appointed condition of forgiveness is abundantly justified. Apart from this gracious connection between the appointment and the blessing, the ordinance could not impart the comforting assurance of acceptance which the divine Father desires his children to possess. Any one who regards this connection as legalistic or unspiritual, or who fails to see that baptism for remission is an act of faith, a gracious embodiment of loving trust in Christ only, as the source of salvation, has no intelligent or proper conception of the subject whatever. And let it be carefully noted that the value of this ordinance in giving the knowledge of remission through its divinely established conditional connection with the promise of this blessing, remains undisturbed by the supposition that God can extend his pardoning mercy beyond this divine arrangement, whenever, in his infinite wisdom and goodness, he may see fit to do so. It is as illogical to argue that the appointment of baptism as a condition of forgiveness, involves the condemnation of all the unbaptized, as it is to conclude that extra dispensations of divine mercy disprove the necessity, or the actual existence of a regular method of divine procedure in the work of redemption.

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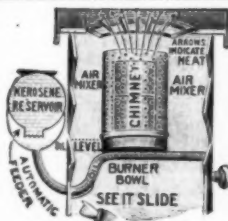
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HARRISON'S VALVELESS OIL-GAS AND AIR BURNER STOVE

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for fuel." L. NORRIS, VT., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel, at least 50% to 75% over wood and coal." E. ARNOLD, NEB., writes: "Saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. My range cost me \$5.50 per month, and the Harrison only \$1.25 per month." M. KING, VA., writes: "Using one Burner and Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registered." REV. WM. TEARN, ME., writes: "This morning 16 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-Gas Stove temperature rose to summer heat." WM. BAERING, IND., writes: "We warmed a room 13x14 feet, when it was about 10 below zero with one Radiator." Objectionable features of all other stoves wiped out.

Not like those sold in stores. Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. ALL SIZES. PRICES LOW—\$3.25 and up. Sent to any address. Send no money—only send your name and address. Write today for our 30 day trial offer—full description—thousands of testimonials. 1906 Proposition. Catalogue FREE World Mfg. Co. 6294 World Bldg., Cincinnati, O.

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WILLIAM P. ALLIN.

The people of Illinois on November 6 will elect a state treasurer. This public officer handles millions of dollars annually and it is important that he be a thorough business man of high standing and character. This year the republicans have nominated John F. Smulski of Chicago, who is a native of Poland, and a prominent Polish Catholic. Mr. Smulski's position toward the saloon and lawlessness was given public expression at a meeting held May 27, 1906, at North Side Turner Hall, at the so-called cham-



pions of personal liberty who gathered to protest against closing the bars in the dance halls. At that meeting the Sunday and midnight saloon closing laws were denounced. The democrats, not to be outdone, nominated Nicholas Pietrowski, another Polish Catholic, who was teacher for a year in St. Thomas Catholic Seminary, St. Paul.

The only Protestant in the field for this office is Mr. William P. Allin of McLean, Ill., the candidate of the Prohibitionists.

A HERO OF THE COMMON PEOPLE.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear;

Full many a flower is born to blush unseen,
And waste its sweetness on the desert
air."

Just as "many a flower is born to blush unseen," I will not say as said the poet, "and waste its sweetness on the desert air," so there are real heroes among the great unheard of mass, the common folk. These unheard of heroes outnumber those who can "Read their history in a nation's eyes." It is of one of these unheard of heroes that I want to speak, a hero of the common folk.

On one of our September days a most terrible calamity occurred in our city. A hurry call was sent in to the authorities to send the ambulance to one of the great iron mills. At the mill, workmen had been making some repairs on some crippled boilers. While one of the workmen, August Frund, was working in one of these boilers, some unknown hand, through an oversight, turned the steam into the very boiler in which the unfortunate workman was laboring. Before he was able to get out there was not a spot on his body that was not scalded. Though living, he was blinded. So terribly was he burned that his skin came

from him everywhere. He was at once moved to his home, where a young and happy bride of only six months was preparing dinner for her loved one. It was at the home, a few minutes after twelve, that the writer was called in to pray with the terribly afflicted man. His physical agonies were something awful. But over against his terrible suffering and physical distress there was a calmness and nobility of spirit that spoke of nobler things than earth possesses. His Christian fortitude and courage bordered on the divine. They were the attributes of a man that belongs to the aristocracy of God. He was a hero. Not one single word of complaint or fault finding escaped from his lips. He blamed no one for the almost criminal carelessness that some one had exercised in turning the steam into the boiler in which he had worked. During his fearful suffering he constantly made inquiry concerning one of his fellow-workmen who had just stepped out of the boiler a moment before the terrible accident took place. When told he was safe he would seem satisfied for a time only, but when this workman came into the room and grasped his bandaged hand and told him he was safe, great joy came to the sufferer.

Twice during his terrible suffering I offered prayer with him. How his soul prayed and trusted Jesus will always be one of the indelible experiences of my life. He prayed that God might take him home to be with the heavenly hosts. As his suffering increased and his body grew weaker and the end drew near, he suddenly began singing in a rich clear voice, "Nearer My God to Thee." The writer joined him in this song in the best way that he could. Shortly after this he passed out of his tabernacle of suffering into "the house not made with hands, eternally in the heavens." When he died a great hero had gone out from among us. A hero of the common folks, but nonetheless a hero. I thank God for the heroes among the common folk.

William Oeschger.

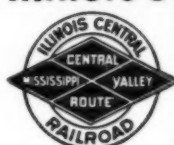
Vincennes, Ind.

STUMBLING NOT.

(Continued from page 975.)

there are faithless Bethsaldas, wicked Capernaums, inhospitable Samaritans, heartless Nazarethes; and mockings and scourgings and Gethsemanes and Calvaries. We want to soar amid the clouds and are bid to walk amid the stones. We want to depart and be with Christ but we are told to stay and walk with men. We want to go from the little church to the large one; but are told to stay and make the little large. We want to go away from the unpleasant people to tabernacle with the pleasant; but we are bid to stay and love the unpleasant till they become pleasant. How, O Lord! The only way that Jesus knew. The way of the cross—the way of love. Be

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DAILY	9:00 P. M. 7:10 A. M.
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"And blessed is he whosoever shall find no occasion of stumbling in me."

Alameda, Cal.

ERRORS IN THE MINUTES OF KENTUCKY.

In the recently issued minutes of the Louisville Convention there are at least three errors:

(1) Broadway Church, Lexington, is credited with \$350.27 and that is just \$100.00 too much. Last year Broadway led the churches of the State in giving to Kentucky Missions; but the one just closed shows Frankfort as the congregation having given the largest amount. They paid \$300.00 and Winchester, Clark county, comes next with a gift of \$252.00.

(2) The second error is found in a statement on page fourteen where the

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report says that Danville, Frankfort, Lexington, Broadway, and Louisville, First Church, constitute the list of those giving \$200.00 or more, and hence are the only ones having their own missionaries. At the top of the same page will be found the statement that Hazel Green work is the special work of the Winchester church, but the other statement ought to have included Winchester. As we all understand thoroughly the Winchester church has become a living link in all directions during the ministry of our brothers, Cecil J. Armstrong.

(3) The statement as to number of churches having paid the \$200.00 or more should have included also the Paris church, and the writer included both Winchester and Paris in the copy sent to the Weekly for publication, but failed to make the correction of the error with reference to both these churches in the copy sent to the printer of minutes. Paris sent the contribution after the minutes had been put in type, or at least the report of the State Board.

This opportunity is used to remind the brethren that State Mission day, Nov. 4th, is almost upon us. Letters have been sent to all the churches, asking them to accept apportionment and urging the best possible preparation for the offering. Samples of supplies have been sent out and all orders for them will be promptly filled. Many of the brethren are replying with unusual promptness ordering supplies and giving assurance of co-operation. Let us hear from many others at an early date. Let us make the whole month of November a great month for our Kentucky State work.

H. W. Elliott,
Secretary.

Sulphur, Ky., Oct. 20th, 1906.

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Whoever named it, named it well;
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A Door to want and broken health;
A Bar to honor, pride and fame;
A Door to grief, and sin and shame;
A Bar to hope, a Bar to prayer;
A Door to darkness and despair;
A Bar to Heaven, a Door to Hell;
Whoever named it, named it well.

We may go up to the mountain top for transfiguration, but we must come down to the valley for the commonplaces of life. Meditation may be in the highlands, but duty lies for the most part in the lowlands. But if we would do our work aright on the plain we must not forget the preliminary fellowship with God.

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